

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., July 5, 1923

NEW SERIES
VOLUME XXV. No. 27

Mr. Ford says that he saves over \$600,000 a year from the floor sweepings, which include scraps of brass, iron, etc.

Brother N. T. Tull spent a few days in Nashville, Tennessee, attending an important meeting of the Budget Committee of the Southern Baptist Convention. He is now enjoying a two weeks' vacation.

Mr. M. P. L. Berry, whose advertisement of Hillman College appears in the Record, had his catalogue made this year by the Baptist Press. It is a very neat piece of work, and he says the Baptist Press is the first printing office that ever got it out on the day promised.

Pastor W. A. Sullivan of Drew says: Fifty-seven new members have been added to the church during the last four months. Just closed a "revival meeting" in which the pastor did the preaching. Sunday School attendance has doubled during the last three months. Dr. J. A. Maxwell, our Superintendent, is one of the most progressive and efficient I ever saw. He has the faithful assistance of a consecrated corps of teachers and other workers.

Pastor Wilburn S. Smith is resigning at Oak Street Church, Greenwood, effective September 1st, to enter the Seminary at Louisville. This has been a mission church, but will be organized as Second Baptist Church and will require half the time of a pastor, the church at Money taking the other half. This will make a good field for opportunity and promise of development. In a meeting just closed, with preaching by Brother J. Norris Palmer of Hollandale, there were seventeen professions of faith and five received by letter.

Recently a statement from the Baptist and Reflector was quoted in the Record which made comparisons between the high school work in Tennessee and other Southern States derogatory of the latter, specially of Mississippi. The State Superintendent, Prof. W. F. Bond, writes us that the author of the statement has his figures mixed. He quotes the United States Commissioner of Education as saying that Mississippi has made more progress educationally during the last few years than any other State, and adds, "We have a much better public school system than Tennessee, for the reason that we lead in consolidated schools, agricultural high schools and teachers homes".

Although Dr. I. J. Van Ness' name appears on the program of the Stockholm meeting, he has not planned to attend. For some months past it has been evident that the work of the Sunday School Board, and especially the building plans, would not permit of any prolonged absence. Dr. Van Ness had been selected to speak for the Sunday Schools of North America. He will prepare his address, however, and send it to Stockholm. The annual meeting of the Sunday School Board has been fixed for September 19th, when it is expected the new buildings will be ready and in use, and the old building remodeled. With the building program completed the Board will consider plans for the enlargement of its work in many directions.

BAPTIST RECORD

GIVE ONE DAY DURING REVIVAL MEETING TO THE BAPTIST RECORD. If put into every home, the price is \$1.50 to each subscriber.

If not put into every home, the price is \$2.00 to each subscriber.

It is said that Dr. Len G. Broughton will become pastor of First Church, Jacksonville, Fla.

We are sorry to hear of the serious illness of Dr. A. J. Dickinson of Birmingham. He was a long time pastor of the First Church in that city.

Our advertisements are carefully selected and are interesting reading. Have you read the college advertising? They have genuine news value.

The thermometer registered fifty-nine in Clinton last Saturday morning. Mohamed doesn't need to go to the mountain when the mountain comes to him.

We have seen a picture of the proposed new church building at Fayette, Ala., where Brother N. R. Stone is pastor. It is a thing of beauty and will, we trust, be a joy forever. It is three stories and is equipped for all modern church work.

The Alabama Baptist, speaking of Baptist pastors attending the Convention at their own expense, says: "There is scarcely any business concern that would ever allow any employee to represent it hundreds of miles away paying his own expenses."

Pastor B. F. Whitten, as soon as he set up housekeeping on the coast, began working to enlist all his people and his neighbors. He has already a young encampment going and growing, with an attendance of nearly 100 and a prospect of doubling it next year.

Brother J. R. Kyzar of Bardstown, Ky., has had to cancel his trip to Europe on account of the serious illness of his father, whom he is visiting at Bogue Chitto in this state. The church gives him the time for vacation, however, and he is available for meetings or as supply during the summer. He will do good work anywhere.

It is impossible for us to grant the request often made of us to send copies of the Record in which any article is to be printed. We cannot tell in which issue any communication will appear. If you mention the date of a paper you wish, after an article appears, we will try to accommodate you. Our office force is short.

Gospel Singers, Mr. and Mrs. J. L. Blankenship of Dallas, Texas, have just closed a great meeting with the First Baptist Church, Breckenridge, Texas, resulting in 124 additions to the church. Pastor A. J. Morgan did his own preaching. The Blankenships are at present singing for a good meeting at Caddo, Texas, with Pastor C. L. Truett preaching.

Missionary L. E. Lightsey in ten days made 130 religious visits, secured 96 subscribers to the Record, mostly new, and sold \$42.00 worth of books. Where is the man who is doing more for his generation than Brother Lightsey?

Brother Owen Williams, who has been in the enlistment work for about a year, with headquarters at Brookhaven, has accepted a call to the church at Utica. He has a successful pastorate at Forest and the people of Utica are fortunate in securing him. He begins work in the new field July 1st.

Our sympathy goes out to Brother S. Morris of Florence, whose wife passed away last week. She was a fine Christian character, for many years a faithful member of the Steen's Creek church. She was a member of the Steen family, who were early settlers in this part of Rankin county and have had an honorable part in all its history.

In the absence of the editor it is the desire that the news from the churches shall be given special attention in the Record. We are asking therefore that brethren all over the state will send in brief, pointed reports of their meetings as nearly as possible in the words you wish them to appear, preferably about what could be written in an ordinary hand on a post-card. Send it the day your meeting closes.

It took the Baptists of America 220 years or from 1639 to 1859 to gain their first million members, but after this goal had been attained the second million came in twenty years, the third in ten years, the fourth in eight years, the fifth in nine years, the sixth in seven years, the seventh in five years, and the eighth in three years, the total number of Baptists in America in 1921 being 8,115,445.

When this issue of the Baptist Record reaches the reader the editor will be on the first lap of his journey overseas. He plans to leave Jackson the night of July 2nd, reaching New York July 5th, the date of this paper, and the editor's birthday. So that he accepts this trip from his friends in Mississippi as his birthday present. The Lord willing, he will sail from New York on the White Star Line steamship Columbia on July 7th. This note is written to thank every one who has helped to make possible this trip to the Baptist World Alliance. With all sincerity, and with no affectation of modesty, we have felt entirely unworthy of the esteem of our beloved brethren and sisters in Mississippi and the kindness they have shown us many times and in many ways. May we ask this one favor that you will remember him at a throne of grace, and that the loved ones from whom he is separated may also be in your prayers. As regularly as possible we shall have something to say in the Record. May we also ask that friends of the paper help to make it better in his absence, than it has been in the past. Brother J. A. Barnhill asked the privilege of raising the amount needed for this trip, even graciously advancing part of the money in expectation of collecting the full amount. For his kindness we are deeply indebted. To all who read these lines: "May God be with you till we meet again".

THE FINEST OF THE FINE ARTS

By L. R. Scarborough

The great Convention of Southern Baptists at Kansas City is now glorious history. Nearly 3000 messengers met and deliberated, prayed and sang and conferred together about Christ's world-wide and the widening interests of His Kingdom. It was a great Convention. It showed unification and solidarity. It manifested high purpose to go forward. There were no low notes. There was no division. Everybody there and the world besides was convinced that Southern Baptists are the original fundamentalists and are loyal to all the great New Testament doctrines and are also loyal to our Kingdom causes and enterprises. We turned our faces away from Kansas City with two deep determinations for the immediate future:

1. To go in for a great Southwide, every-church, every-association, every-mission-station movement to win souls. The state forces, the associational leaders, the pastors and the other workers in all of our churches were asked to do their dead-level best to win every possible person to Jesus Christ. This is the main, great matter. We have baptized since the Atlanta Convention nearly a million people who by repentance and faith have accepted Christ and come into our churches. What a glorious achievement in soul-winning! With this glorious triumph back of us, with an open door to all the lost souls about us, Southern Baptists should give themselves in the days just ahead to the winning of the lost. It should be done from our pulpits in regular church services, from our Sunday Schools, B. Y. P. U.'s, W. M. U.'s, our prayer-meetings, in the pastoral work of every pastor, in our summer evangelistic meetings, in personal work, in homes, in offices, on the streets, everywhere. If Southern Baptists with their great forces shall join hearts and hands in earnest prayer to God and an enthusiastic effort to win the lost to Christ for the season just ahead, God will give us power and bring glorifying results. The Convention passed by a standing vote, with literally thousands on thousands of Baptists standing, a ringing resolution urging a great Southwide soul-winning campaign. This will help us to put over the stewardship campaign, to pay our campaign pledges, to do our best for our Baptist papers, to save our suffering causes and institutions. It will bring in a new morale and greatly unify our people and guarantee us the full blessing of God.

Representing the Conservation Commission, I call on the soul-winning brotherhood of Southern Baptists to join prayerfully and enthusiastically in this movement to win souls, to bring them to know Christ, and to build the holy fires of evangelism throughout the entire section which we so dearly love; and we trust that the burning flame of evangelistic fervor shall spread in every mission station in all the world.

2. The Conservation Commission recommended to the Southern Baptist Convention a determined, persistent, never-let-up movement to carry the doctrine of Bible stewardship to all our people and seek to organize every church in the South on the plan of regular, proportionate, and systematic giving to the local causes and the denominational causes. An assistant director has been elected to join with the general director in putting over this campaign. Each state will have its stewardship leader. Our effort will be to carry this movement through the associational meetings this season to all the churches. A great body of stewardship literature will be published and sent out broadcast to the people and an organization to organize will be set up in every association and we trust every church. Based on a soul-winning campaign this summer and fall, we hope to greatly aid our churches in this movement for a better, safer and saner and more dependable financial plan of taking care of the Kingdom of Jesus Christ.

Voicing the urgency of the Conservation Commission, I call on the brotherhood to give their best thought, prayers, and energies to these movements.

MAKING OUR SCHOOLS SAFE FOR OUR BOYS AND GIRLS

By W. C. Boone, Pastor First Baptist Church, Owensboro, Ky.

In discussing this subject I approach it from the standpoint of a pastor, from that of the average Southern Baptist pastor, I believe. Nothing that follows is written with the purpose of reflecting in any way on any of our schools. If there is anything in the world which is dear to my heart, it is a Baptist school. I am their friend: I expect always to be their staunch supporter and helper, to the limit of my ability. But there are some things which the pastor considers necessary to the safeguarding of our young people in our schools.

I am thinking of something stronger than fire-escapes, or even fire-proof buildings. I am concerned with more important matters than good dining hall fare, necessary as that is for the safety of the students. There are things that are more essential to the safety of young people than physical exercise, or sanitary and healthful surroundings. I am thinking of the moral and spiritual safety of our boys and girls in our schools. And from the point of view of a pastor who is heartily in sympathy with our schools, I suggest the following essentials, if this kind of safety is to be assured.

(1) There should be enough discipline to reduce the moral hazard to a minimum.

Discipline is rather unpopular everywhere in this day and time. Restraints are easily cast off, and gladly. But I still see the need of it in some places, and one of these places is in the denominational school. Few young people who go up to the denominational school, whether it be an academy or a Senior College, have yet reached the age where they can be safely freed from all semblance of restraints, or moral authority. That may be correct for the graduate school in the university, but it is not for our high school or college boys and girls. The school owes it to the folks back home to see that their young people have proper safeguards about their morals. The moral hazard in school life is very real, and very great. Many young men have fallen into habits during their school and college days that have wrecked their lives. The same applies though perhaps in lesser degree, to young women. The schools will never be able to prevent these tragedies entirely. But there should be no stone unturned by the Christian college until it has done its best along this line.

I do not venture to suggest here details as to how this is to be done. It may be that the "Honor System" will do it, in some cases. It may be that more positive measures will be necessary in other cases. But I do say that when we commit the lives, and the moral character of our young people to our schools, they are under solemn obligations to us to do their very best to preserve in these young people, or to instill in them, by real discipline, and firm adherence to lofty standards, the highest ideals of clean, upright moral conduct.

(2) There should be a strong and sympathetic bond between the denominational school and the local church in the community where the school is situated.

Too often this is not true. Several years ago I supplied one Sunday the pulpit of the First Baptist Church in a city where one of the best known Southern Baptist colleges for women is located. I had heard much of the school, and much of the church. I was glad to see some of the girls come to Sunday School from the college. I was told that they came in large numbers that day because they were in a contest with the young men's class in the Sunday School. The Sunday School attendance that day reached a total of something over six hundred, of whom one hundred fifty were Baptist college girls. When the preacher stood up in the pulpit to speak, there were six of those girls left in the congregation! The others had returned in a body to the college.

It was explained that this was not the fault of the supply preacher that day! It was the regular custom of the community for this exodus to come at preaching time. I thought then, and I think now, that this was the result of a lack of sympathetic co-operation and understanding somewhere.

Visiting two different colleges for men recently, I saw many students playing tennis on the campus on Sunday morning. I would not force anybody to go to church against his will, but I really do think a Baptist college ought to close its recreation grounds when a Baptist church nearby is holding divine worship! Maybe I am wrong, but that is a pastor's view point, at least.

The mother of a young man whom I know recently visited him at his college. On Sunday morning he came around to take her to church. This is a Baptist College in a Southern State, not Kentucky. As they entered the door of the Baptist church, this youth remarked to his mother, "I'm a little ashamed to tell you that this is just the second time I have ever been in this church!" It was near Commencement time. Yet that boy was quite active, and always an attendant, at his home church. Was there not a lack of the highest co-operation between church and school there?

These are not isolated instances, but they illustrate an all too widely spread tendency today. Part of it is doubtless the fault of these local churches. But the college authorities can go far to correct this kind of thing by showing a sympathetic regard for the program and the ideals of the local church. These boys and girls in our schools need the message and the atmosphere of the church. They are robbing themselves of the very best in life, if they neglect the church. Our schools ought to magnify and honor the church, and the faculty ought to set the students an example of regular and punctilious attendance. There are many schools where this is done. A denominational school is failing to properly safeguard its students if it does not use every possible means to encourage them to stand by the church of Jesus Christ.

I am grateful for the work and program of the Inter-Board Commission along this line. It is timely, because the Secretary reports to the Southern Baptist Convention that of the 92,000 Baptist young people studying in the schools of the South, including 40,000 in Baptist schools, "Less than 35 per cent maintain at present a sustained and vital interest and participation in the organized work and activities of the denomination." It is hoped that the program of the Commission will help our schools, as well as the local churches, to keep more of our young people interested in the church during their school life.

(3) Many will not agree with me, perhaps, but as a Baptist pastor, I think our boys and girls should be safeguarded by having teachers who are Christian men and women, and who are willing to subscribe to a creedal statement of fundamental beliefs.

Dr. Mullins struck a responsive chord in many hearts when in his Convention address he said, "We do insist upon a positive content of faith in accordance with the preceding statements (these being statements about the fundamentals of supernatural Christianity) as a qualification for acceptable service in Baptist schools." There are many who have long believed in this necessity for a positive content of faith on the part of our teachers. The Southern Baptist Theological Seminary requires of its faculty members their personal signatures to a doctrinal statement. Where in would such a requirement work a hardship on any other denominational institution?

I recently had a personal conversation with the head of a college which has had serious trouble with an unbelieving and agnostic professor. The President said to me: "When a man throws Christ over his shoulder, he throws away everything else worth while. This professor proved himself to be a man of no moral integrity. When he came here, I told him the requirements of a member of the faculty, and he tacitly accepted them all. For six weeks or two months he

Thursday, July 5, 1923

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or did nothing unorthodox. Then he began to put out his poison among the students. When, after examination and trial, he was finally dismissed from our faculty, he said publicly in a certain church that he had been a Unitarian for twenty years!" My opinion is that a statement containing at least the fundamentals which Dr. Mullins enumerated, should be signed in black and white by every applicant for a position in a Baptist college. And for fear opinions may change, or the meaning of terms and phraseology may vary, it would not hurt anything for him to reaffirm his belief in these supernatural verities at the beginning of each scholastic year. The man who is sound in the Christian faith will not object to signing his name to such a statement. The man who is not sound has no business in a Christian institution, supported by the Lord's money. Our boys and girls had better be subjected to physical dangers many and perils oft, than to be forced to run the gauntlet of attacks, bold or veiled, on the foundations of our faith in God and His Word.

(4) Finally, as a pastor I think the greatest safeguard that can be thrown about our young people in our schools is that of a strong spiritual and evangelistic atmosphere.

A friend of mine recently visited a college, where he was invited to conduct the chapel exercises. He looked about on the platform for a Bible, but saw none. He asked a professor for one, and he had to send a student to another building. After a hurried search covering most of the college, a copy of the Scriptures was discovered and brought to the visitor. He read a passage, commented on it, and prayed. From the reception which this met, and the general atmosphere round about, my friend said he felt sure there had been no Bible and no prayer in that chapel for a long time. And this was a standard Baptist college!

Happily, such instances are few and far between. We have many schools where the spiritual atmosphere is so high that it is a benediction to be there. Many of our schools have annual evangelistic services under their own auspices, when faculty and students join hands in seeking the conversion of lost young men and women. That is the atmosphere that is really safe. That is the kind of surroundings to which our plain Baptist folks are willing to commit their sons and daughters. A Christian College must be Christian: it must be moral in standard and in influence; it must be sympathetic with the church; it must be sound in the faith; it must be spiritual in its atmosphere. If it lacks any of these, it is unworthy of the support of Christian people, either in money or in students.

A Christian school had better have these things I have mentioned than to have fine laboratories, or big libraries, or modern equipment, or huge endowments. That is, so think the folks who founded the schools, and who are keeping them alive today. Dr. John E. White spoke a very wise word when he said our schools should be more anxious to please their own constituencies, and meet their ideals and standards, than to measure up to the requirements of some outside standardizing agency. So say we all, or many of us, at least.

Our school men can no doubt suggest many things that the pastors ought to do to support and strengthen the schools. I hope they will do so, and that all our pastors will heed what they say. For the real moral and spiritual safety of our young people will be found in the brotherly co-operation and combined effort of church and school to lift up before them daily the crucified, risen Saviour, who is Christ the Lord, and to help them follow Him.—Western Recorder.

The ten months old baby of Rev. C. M. Taylor, of Picayune, died several days ago. His friends kindly sympathize with him and Sister Taylor and the other children. The baby was buried in the Palestine cemetery, near Picayune.

PREMILLENNIALISM NOT THE ISSUE

A year or two ago we used up probably a ream of paper in trying to explain the Northern Baptist fundamentalists movement to the non-Baptist editors of the country. It now seems as if we shall have to use another ream of paper in correcting the false impressions that have found their way into the editorial rooms of certain of our Southern Baptist papers.

The Biblical Recorder, for instance, announces that it has received a letter from a scholarly and consecrated man, born and educated in the South, but who for several years has been a pastor in the North. This man, who is said to know conditions in the North, declares that "the chief cause of division among the Baptists of the North is the question of premillennialism." Scores of times we have had occasion to deny this and similar statements. It is not true, nor even approximately true. It is false, wholly false, unqualifiedly false. Such statements please the rationalists immensely, because they are glad to have the world believe that they are being attacked simply because they are not premillennialists. The men over the country who are shrugging their shoulders and saying, "Well, after all, it is a tempest in a teapot—a fight over millennial questions," are giving great comfort and assistance to the enemies of the New Testament faith.

The fundamentalists of the North (and it is the fundamentalists who are charged with this premillennial propaganda), composed of post and pre millennialists, are making war on modernism, liberalism, rationalism—call it by whatever name you will—which is seeking to rob Christianity of its supernatural content. If the editor of The Biblical Recorder will come to the Atlantic City fundamentals conference he will see postmillennialists and premillennialists in the sweetest fraternity. On the program of that conference will be found men with very different views concerning the whole millennial question. The editor of this paper helped to make that program, and to this hour he does not know how half the men on the program stand on the millennial question. That question did not once arise when the committee talked over the program and speakers. Of course, all the invited speakers believe in the second coming of our Lord, because all of them believe the Bible to be the Word of God. The editors of every Baptist paper in the South could qualify as fundamentalists here in the North. They believe, every one of them, in the second coming of our Lord, and it would never occur to Northern Baptist fundamentalists to inquire into their views on millennial questions. We hope we have made this matter plain; that we have forever nailed the lie that is being used as propaganda to prove that the chief cause of division among Northern Baptists is a relatively unimportant matter.

Will our friends of other denominations, of other countries, and of other sections of this country, ever come to realize that the division among Northern Baptists is due wholly to the brazen effrontery of rationalism, which has attacked the virgin birth of our Lord, the substitutionary death of our Lord, the resurrection of our Lord, and the promise of the second coming of our Lord? After waiting long for abler and worthier men to arise and lead the battle, a group of Northern Baptists dared to call to arms those who were willing to do battle royal against many in our own denomination who are seeking to emasculate Christianity by robbing it of its supernatural content. The men who have thus dared to lift their voices and use their pens on behalf of New Testament Christianity have come to be called "fundamentalists." But it is not a question of party, or of name, or of shibboleth. There are coming to be so many divisions of fundamentalists in our day that the fighting group of Northern Baptist conservatives may some day be obliged to adopt a new name, but we confess that "fundamentalist" and "fundamentalism" are names that suit us down to the ground.

Apart from names, organizations and the acci-

dents of leadership, let it be remembered that the things for which the fundamentalists of the Northern Convention are contending are the very things to which nine-tenths of our Baptist people pin their faith. In this fighting group called "fundamentalists" there may be long-haired men and short-haired women. Every movement of protest gathers to itself cranks. We go with the people who are going in our direction. Some of them carry in their saddle bags things that we wish they would leave behind, but since they are going in our direction we joyfully cast in our lot with them. The bounden duty of red-blooded Baptists is to declare themselves on the mighty issues that are at stake. Neutrality in such a day as this is a crime. The men and women who believe that Christianity is a supernatural religion ought to stand together. We make no plea for the fundamentalists movement, but with all our heart we plead for the things for which fundamentalism stands. The fundamentalists movement may not be God's chosen method of saving Christianity from the perils of rationalism, but the fundamentalists are keeping the issue before the people, and some day their work will be appraised at its real value. The Prohibition party did not bring in the reign of prohibition. It lost at every election, but it kept the issue alive for half a century, and through education and agitation prepared the way to victory.

This battle for the faith reaches far beyond our denomination. Indeed, the battle is on in all denominations. The Sunday School Times, of April 21, carries an illuminating article on "The Crux of the Present Protestant Controversy," by Dr. Clarence E. Macartney, moderator of the Presbytery of Philadelphia. Dr. Macartney states the situation admirably, and addressing all who count as precious the teaching of Christ and his apostles he urges that our witnessing shall be faithful and our spirit Christlike. He closes with these words:

"In the meantime, stand fast! Those who are in the forefront of this battle must be prepared for a hard campaign. They will find themselves very lonely and solitary at times; very much misrepresented and misunderstood, and their motives impugned. Above all, they who bear a part in this struggle for Christ must be men who can endure scorn and taunting, epithet and abuse. They must be men who will not suffer themselves to be goaded into any bitter rejoinder, or answer railing with railing. Let Christians everywhere pray for those who lead in the movement, that they may march very close to the Lord Jesus Christ."—Watchman Examiner.

CLINTON

We had an enrollment of 416 in Mississippi College, and right about 100 in Hillman. Of that number there were only 7 boys who were not professed Christians at the close of school, and only 1 doubtful case in Hillman. We had also succeeded in enlisting all but about 50 of the boys, and all the girls, in some form of religious activity.

We ordained 7 of our young preachers to the full work of the ministry, and had 5 more to surrender for the ministry. We also had more than a half-dozen boys and girls to volunteer for foreign mission work.

In addition to these facts we granted 600 Sunday School awards, 246 B. Y. P. U. awards, and a number of Y. W. A. awards.

I wish our people all over the State could see how our boys and girls crowd into our beautiful new church building, filling both the auditorium and gallery at practically every service.

Perhaps some would like to know the status of our church building. The total cost was \$100,000 in round figures, and we still owe \$36,000.

We take this occasion to cordially thank our good brethren and sisters for what they have done, still are doing, and are yet to do in helping us to liquidate the debt, which constitutes about the only handicap that we have.

Cordially and fraternally,
B. H. LOVELACE, Pastor.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 50 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

LINKED TOGETHER

Marie Corelli has a novel called "Romance of Two Worlds", which sounds like a whole book full of nonsense to some of us. But we have a book which is not a romance, but a revelation of two worlds. The Bible lifts the veil, is a veritable apocalypse of matters that deal with two worlds, which worlds are closely linked together. This is evident to one who reads the first chapters of Genesis, not as a "beautiful poem", but as a revelation from God. It tells us about the voice of God being heard, his hand at work, bringing the material creation into being, shaping it according to his will. Of his intimate association with man before the fall, of his curse that followed sin.

Other parts of the Bible are written in a full recognition of this existence of two worlds and their close connection. Read the first chapter of Job and you will understand all the chapters. Behind the curtain are the spirit forces, ever present and always at work. It is this discernment of the invisible, this recognition of it and taking practical account of it that constitutes religion. The true religion is the knowledge of God. In the light of the knowledge of him shall we have light to discern all other facts and truths and relations. This is eternal life. It was the vision of God that made Isaiah a prophet. It was the fact that John was in the Spirit on the Lord's day and that he was taken up to where he saw God, that he could symbolize the conflicts and triumphs which are pictured in the book of Revelation.

It is in this fellowship with the invisible God that we come into permanent and real fellowship with one another, with all saints. Thus John says, "These things declare we unto you that ye also may have fellowship with us; yea, and our fellowship is with the Father and with his son Jesus Christ". Linked with Him, we are linked with one another.

So Paul writes (Eph. 3:17), "That ye may be strong to apprehend with all saints what is the breadth and length and height and depth". Our advancement in knowledge must be "with all saints". One will not get far ahead of all the rest. It is a compulsory fellowship. We are in lock step with one another. God never meant for one to get out of sight of all the rest. He does not make known his will to one except that he may make it known to others. So he says, "Give and it shall be given unto you". As ye mete to others it shall be measured to you. There is nothing of truth hid in a depository of one man, but that it should be made known to others. The unity of the saints is a fundamental law of God. If you want to know more of God, you will get it by imparting what you have to the most ignorant and needy of God's children.

In the letter to the Hebrews there is an intimation, yes more than an intimation, of the oneness of God's people in different generations which goes farther than we are able at present to understand. This is found in the last verse of the eleventh chapter and the first verse of the twelfth chapter. Most people are familiar with the first verse of the twelfth chapter, which tells

us about the "cloud of witnesses which encompasses us". But many pay little attention to the one which immediately precedes it, the last verse of the eleventh chapter. What a common fault it is to put asunder what God hath joined together. God wrote the book but he didn't make the chapters and verses. This verse says, "God provided some better thing concerning us, that apart from us they should not be made perfect".

It may be true that apart from them we shall not be made perfect, for they have been our teachers and our inspiration. But he says that these saints of the Old Testament period, according to God's plan, are not made perfect apart from us. They need us to complete their knowledge of God and their joy in him. As to how this is we may not now have definite knowledge and may not be able to speak authoritatively, but the point made here is that in the Bible the saints of many generations are not divided. Some have crossed the river; some are crossing now. All live unto him. And we are come unto innumerable hosts of angels, to the general assembly and church of the first born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect".

And now unto the principalities and powers in the heavenly realms is being "made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord". If they compass us about as witnesses they are also students of his wisdom. If we profit in faith by their assured testimony, they may profit also by what they see and learn in the unfolding of God's purpose through us.

DOING AND KNOWING

There is a passage of scripture (Jno. 7:17) which is often quoted and about as often misinterpreted or abused, which fits a sore need of our day. The American Revisers translate it: "If any man willett to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself".

The interpretation commonly given to it is that we will be able to understand the will of God if we are willing to do it. Emphatically this is not what it says, and not what it means. It may be true, doubtless is true, that a willingness to obey the Bible will help us to interpret it. That is a very important truth, but that is not the truth taught in this scripture. If a man will straighten out the kinks in his life, it will help to straighten out the kinks in his head. A clean heart will help to make a clear head. Some things can be learned only by doing, by practice. All this is true, but it is not the truth taught in this particular passage of scripture.

Now just what does it say, and what did Jesus mean to teach? Notice the words. He did not say "He shall know the doctrine". No version gives it that way. He did say, "He shall know of the doctrine" (notice the preposition, of). He shall know something concerning the doctrine, and the thing that he knows concerning the doctrine is this: "Whether it is of God, or whether I speak from myself". That is he will know its origin, he will recognize that it comes from God, and is not simply given as a man's opinion, on human authority.

Jesus was instructing his people in the temple. They were amazed at his knowledge and at his self confidence in teaching. He spoke with authority. They said, "How knoweth this man letters, having never learned?" Jesus answered, "My teaching is not mine, but his that sent me. If any man willett to do God's will, he shall know whether it is of God or not". Now we submit that this is a more important thing than being able to take in what he said. It is vastly more important, it is of the first importance, to know whether the message has divine origin and authority, whether it is the very word of God. This will determine, ought to determine, its value for us and our attitude to it. Is it from God?

Now one condition of knowing whether or not

it is from God, is a willingness and purpose to do the will of God. He that is willing to do the will of God shall know concerning the teaching whether or not it is from God.

There is no more vital question before our generation, or any generation, than whether or not the Bible is the inspired and infallible word of God. Linked and locked with the answer to this question is the condition we have been discussing, are we willing in our souls to know God's will and determined to do it? Or are we governed by self will, or expediency? The people today who are questioning or denying the divine authority of the Bible are those who are unwilling to do it.

We do not wish to make any unjust or hurtful charges, but here is an observation that comes of wide reading. We have had on our exchange list a large number of Methodist papers. By far the larger number of them do not hold to the inerrancy of the Bible, that is do not accept its every statement as true and final. Specifically we recall this to be true of the general organ, The Christian Advocate, The Wesleyan Advocate, The Western, the Northwestern, The Pittsburgh Advocate and probably others.

In the language of a popular advertisement, "There's a reason". When anybody is unwilling to obey the plain and explicit and unmistakable command of God to be baptized, then the authority of the Book is gone. He begins to say that it was not meant to be taken literally, that changing conditions and human judgment may make modifications. And the next thing you know the divine authority of the Bible is gone. Inspiration begins to mean something else than what it once meant. Words are used in a different sense, and all the original force is taken out of them. The Bible is God's word, but with reservations, explanations and exceptions. This is the logical result of unwillingness to do what God says.

More specifically yet: In a recent article in the Pittsburgh Christian Advocate, an able exponent of Methodism, a writer says that Paul was badly mistaken when he wrote that women should keep silence in the churches, that he has doubtless learned better by this time and would no doubt apologize for it if he could speak to us now. Now that is refreshingly frank. What is the trouble? The writer in the Advocate doesn't want to do what the Lord through Paul said. He prefers his own will, the wisdom of this world, to be in accord with the spirit of his time, instead of the Spirit of God, and the only logical consequence is to deny that the doctrine is of God. Disobeying the word, he renounces the authority of God. What he does in his heart and in his conduct, he then proceeds to do with his lips, denies that it is from God. But it still remains true, that he that is willing to do God's will, will know concerning the teaching, whether it is from God or not.

BLESSED ARE THE MEEK

In the estimation of the world, even of many Christian people, meekness is a mark of weakness. This is because of a wrong conception of meekness, that is of the Bible idea of meekness. With many the idea is that which Dickens has caricatured in Uriah Heep, who is designedly pusillanimous and contemptible. But God never meant for his children to go with their heads down and looking as if they were afraid of their shadows, or to claim their souls as their own. The very opposite of this is true.

The truest type of meekness is found in Moses, of whom it was said, "Moses was very meek, above all men which were upon the face of the earth". Of this same Moses it was said, "He was mighty in words and deeds". It is impossible to think of him other than as a man of great force of will and character. So that meekness carries no suggestion of weakness.

A study of his life story and especially of the passage in which he is described as the meekest man (Num. 12) will show that meekness means

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the absence of self seeking. Moses claimed nothing for himself, he did not seek to lord it over the people; he did not seek to establish his household as a line of rulers. He chose others for responsible position and gave to his brother Aaron the only office which was passed on from father to son. He had sons of his own, but he sought nothing for them. He was willing to sink into utter oblivion if the nation might be saved. God offered to blot out Israel and make Moses and his family a great nation, but Moses refused, saying, Blot out my name, but let Israel live before thee.

When Aaron and Miriam rebelled, he did not resist, but submitted, waiting only for God to decide the issue. Now when in the New Testament, meekness is commended, and Jesus said blessed are the meek, for they shall inherit the earth, we are to understand that the man who is not always wanting the earth is the one that will get it. One who does not always push his own claim to possession will have his case taken care of for him. Selfishness defeats itself and is in the end suicidal. The grasping, greedy man is never happy. The man who is always seeking his own promotion will be demoted. The world is against the man who is always pushing his claim to place and preferment. The "hog", whether he be road hog, railroad hog, hotel hog, or family hog, or money hog, will find that every man's hand is against him.

But above all God is on the side of the meek. The meek will be guide in judgment. The meek shall eat and be satisfied. The Lord liftest up the meek. God arose to save all the meek of the earth. He will beautify the meek with salvation. Meekness is born of love that seeketh not his own.

GRATEFULLY

Many of my friends will recall that, shortly before I left Mississippi, Dr. Posey, of Jackson, performed a most successful operation on my eye. I am teaching a class in our Sunday School here, writing some for our local church paper, and enjoying a daily feast of reading that, a year ago, I had no hope of realizing. Though months have passed, the experience is still gloriously wonderful to me. I shall never be able to thank God sufficiently, or to adequately express my appreciation of those whose kindness was instrumental in my recovery. In grateful remembrance of the kindness of Dr. Curry, Superintendent, and his efficient corps of nurses, I dedicate these lines to—

The Mississippi Baptist Hospital

As havens girt about with sheltering rocks,
Where battered ships may come and safely bide
While skillful hands, equipped with docks and
tools,
Shall hoist, repair, and send them forth again
To their appointed task upon the deep,—
So is thy work beneficent to us
Who, bending 'neath the burdens we must bear,
Grow faint, diseased, or fall 'neath pain's fell
lash.
What gentle hands, what sympathetic care,
What kindly skill attend our bedside there!
Breathes there a man with heart so cold
That by such selfish deeds he is not moved
To higher, better thoughts, and nobler aims?

In sickness thou art mother to us still!
With training and equipment that supply
Wings to thy feet and power to thy hands
For ministration in relief and cure
Beyond that even mother-love could give.

As Peter said, of yore, unto the man
Who sat for alms beside the Temple gate:
"Of gold and silver (treasures) have I none"
But what I have I freely give to thee:
May blessings of the Lord be thine; and thou
A growing benediction to the world.

ARTHUR L. WILLIAMS,
Cisco, Texas.

Convention Board Department

R. B. Gunter, Corresponding Secretary

NEWS FROM THE FIELD

Lumberton and Tylertown

It has been the Secretary's good fortune to be in the fifth and sixth B. Y. P. U. annual district meetings at Lumberton and Tylertown respectively. There were enrolled at Lumberton over five hundred and at Tylertown about four hundred. These institutes are laying the foundation for a great work in our churches. We may look forward to a strong leadership for the churches in the future.

There are indications that Brother Miller of Lumberton is leading his people well and there seemed to be possibilities for a strong church in the growing town of Lumberton. The mill, trucking and nursery industries are bringing the financial support; the Sunday Schools and B. Y. P. U.'s and the consolidated high schools are furnishing the intellectual and much of the spiritual life.

Brother Roper, pastor at Tylertown, is the proud pastor of a church which is keeping up its payments to the Seventy-Five Million Campaign. They have a splendid church building, but have outgrown it and are planning to enlarge the building. One incident of note at Tylertown where the church has kept up its Campaign pledges was the fact that I was told by a member of the church that the cotton crop in that section was fine. What connection has this with the payment of the Campaign pledges?

Bay St. Louis

We enjoyed the privilege of spending three days with Brother B. F. Whitten in Bay St. Louis. Brother Whitten staged a county encampment after the order of the one which he had been leading in Tate county. It opened with a very, very rainy day, but Brother Whitten does not know how to be defeated. So, he drove his car in the rain, put everything in order and started the program on time, notwithstanding the rain. The attendance was not as large the first night as he had expected, but it kept growing until something like seven of the eleven churches in the county were represented. You understand that this is the first meeting of its kind in that county. The enrollment reached nearly one hundred. One layman said that it was an eye-opener to him and that next year he would give his own time to enlisting the co-operation of the churches throughout the county. Brother Posey, Miss Traylor, Miss Jordan, Miss McCracken, Miss Whitten were among the instructors, the writer speaking at the evening hour. It is believed by many that the attendance will be doubled next year. This is very gratifying when it is remembered that Bay St. Louis is the home of one of the Catholic schools and where the Catholic influence is very strong. The Catholics, however, were very generous towards Brother Whitten and this encampment. Besides this, the school authorities of the town gave the use of one of their school buildings for the encampment work. Brother W. A. Murray of Logtown was there with many of his members in full force. We predict, with his and Brother Whitten's enthusiasm and energy that within five years time the Baptist denominational work will have increased 200%. The denomination should stand by these brethren who are working unselfishly and sacrificially.

Enlistment Work

Three of our enlistment men have resigned: Dr. R. A. Kimbrough of the third district to accept the pastorate at Charleston; Reverend H. T. McLaurin of the fourth district to accept the Presidency of Clarke Memorial College, and Reverend Owen Williams of the sixth district to accept the pastorate of the Utica field. We lost three good enlistment men. We feel however, that they have gone to a good work and that

they will make good. For the time being, we are endeavoring to take care of these three districts by combining two and three for Brother Hewlitt, one and four for Brother Green, five and six for Brother O'Briant. This will be done until the meeting of the Executive Committee, at which time they will decide what the policy shall be for the remainder of this year.

If we undertake the budget system which is being recommended for the entire South, we shall need six enlistment men who know how and can put on a systematic program for the churches. If we do put on such a program, it will be the greatest step that we have yet taken, the Seventy-Five Million Campaign not excepted.

We asked Brother N. T. Tull, who was our first budget man, to attend the conference in Nashville, June 21 and following for the purpose of studying and aiding in the inauguration of a system for the churches of the South. These plans will be submitted to the various States, associations and churches. The Lord works in an orderly, systematic way. His people should do their work in the same way. We have been 'playing at it too long.'

Revival Meeting Season

The revival meeting season is now on. We are endeavoring to reach every church in the State with a meeting. We want these meetings to be comprehensive. We want to familiarize our people with the work of the denomination and to enlist their sympathy and co-operation in every phase of the work. To do this, it is exceedingly important that the people be supplied not only with once a month, twice a month, or four times a month preaching, but they should be supplied with that constant stream of information which is being given through the denominational paper. By all means let's push the subscriptions to the Baptist Record. There have been few efforts put forth for the increasing of the circulation of the Baptist Record but what have resulted in new subscriptions. If you do not believe that people will subscribe for it, just let the church proceed in an orderly way with the pastor leading and you will see results. You will also find that the people who read the paper will be the best listeners, your best leaders and the best followers.

NORTH MISSISSIPPI BAPTIST ASSEMBLY

I regret to announce that it becomes necessary at this late date to call off the Baptist Assembly at Blue Mountain this summer.

We are in the midst of two building enterprises on the college campus and have been greatly delayed by the continued rains. We have striven earnestly to get things in shape but have found it impossible. We have, therefore, arranged to omit the Assembly for this summer. It had been appointed for August 19th to 24th.

It is our plan to have the Assembly again next summer and we hope then to arrange for the best one in our history.

The improvements we are making at the college will put us in better condition than ever before to give proper comforts and conveniences.

We hope that our friends will appreciate the situation and justify us in our decision to omit the Assembly for one year.

Very truly,

W. T. LOWREY,
Chairman, Executive Committee.
June 29, 1923.

Pastor W. R. Haynie has resigned at Albany, Mo., and will probably go to Texas or back to Louisiana.

LOOKING AFTER GIRLS

The following clipping from the Commercial Appeal was sent by Mrs. Berry of Blue Mountain, whose motherly heart yearns for the highest good of our girls:

Philip, Miss., May 22, 1923.

The Commercial Appeal:

I have just read, to say with feelings of horror, sorrow and disgust, would be putting it lightly, the suicide of a young woman, the joy of a living mother, pride of a doting father, and an ornament to the circle in society in which she tingled. She was engaged to be married to one whom everyone had the most implicit confidence, and was held up to other young men as a model. Mothers and fathers felt perfectly secure trusting their daughters with him. He wooed and won the love and trust of this beautiful girl and after plucking the brightest jewel from virtue's crown, cast her aside and now refuses to contribute to the care of his own offspring.

This thing today walks the streets of his native town with the arrogance of a conquering hero, while his deluded victim fills an unhonored grave and whose immortal soul stands before the judgment bar of God, and whose aged mother's and other's heads, now blossoming for the grave, are bowed in silent grief and shame, at the loss of the pride and comfort of their declining years. This is but one of the many cases we too often hear of and see.

Mothers, when will you learn to enfold your young daughters in your protecting embrace and guard and shield their young lives from this vile monster? Yes, their very souls from such beasts of prey. Where was your daughter last night? Was she enfolded in the arms of some libertine, who vowed and promised to love and cherish her always, for the sole purpose of plucking the brightest gem adorning the diadem of virtue's crown, and then casting it away? Do you allow our daughter to enter the devil's trap set for her in the disguise of "joy rides" at night with no one to guide and guard her footstep?

It is not often we find an unnatural mother, but how often do we find them careless and over confident in the belief that there is no danger? Fathers and fathers, let's take care of the girls. They will be the mothers of the coming generation. They have no business out at night in any kind of car, unless properly chaperoned. You know it, and so do I know it. Reach out a helping hand, before it is forever too late and rescue our loved ones from the blighting grasp of this thing that pollutes the very atmosphere of our fair land, who walks abroad in the semblance of man, but who, in reality, is neither man nor beast.

He is the lowest down scrapings of the vilest monstrosity that ever disgraced the human form divine. The most depraved convict that ever was incarcerated within the prison walls, is an angel compared with it.

The deadly Upas of the east, the vilest, most venomous viper that winds its loathsome way through the jungles, is not half so deadly as the sting of this thing. It kills not the body alone, but kills the soul and forever shuts out all hope of heaven. The tears, heartaches, desolation and death left behind, wherever it winds its loathsome way, would cause the blush of shame to taint the cheek of the devil himself. There is no punishment filled with horror, pain and suffering enough adequate to the torture that should be heaped upon it, and the soul racking heart rending judgments meted out to the poor forsaken, lost victim of the Juggernaut, should pale into insignificance in comparison to the tortures that it should be made to undergo. This thing is one who would play upon the virtue of a pure young girl.

W. S. BARNES.

Brother J. W. Lee supplies for First Baptist Church in Washington, D. C., August 12th and 13th, during the vacation of Dr. H. Allen Tupper.

A SUGGESTION TO BAPTIST RECORD READERS

By T. T. Martin, Evangelist

I lived for years in the Rocky Mountains in Colorado. The finest description I ever read of the Rocky Mountains and the Rocky Mountain scenery, was written by Editor P. I. Lipsey, of the Baptist Record. His descriptions were absolutely accurate, expressed in faultless, choicest, English, and more impressive and vivid than any other writers whose descriptions I have read.

He is going to the Baptist World Alliance in Stockholm, Sweden. I judge he will write to the Record of his trip. Let me suggest to the readers of the Record that they clip every article, paste these articles in some old useless book, and you will have the best book on European travel that you will ever find, and it will be a blessing to leave it to your children.

Blue Mountain, Miss.

MEDITATIONS OF A MISSIONARY

By Hendon M. Harris, Kaifeng, China

Outside the Camp

Let us go forth therefore unto him without the camp, bearing his reproach.—Heb. 13:13.

The execution ground in the city of Kaifeng is just outside the south gate. I do not know how often I have seen the processions leading out to this place of death, the crowds lining the streets in morbid curiosity—the soldiers with bayonets fixed and the doomed victim or victims in uncovered carts, going on the last journey. Nearly always at the head of the procession is a large board, one for each victim, giving his name and the crime for which he is about to be put to death. Distinctly do I recall one occasion when such a procession passed me and beside one of the carts was an old man walking, his heart wrung with grief, going with his son (so it appeared to us) out to where the firing squad would end all. It was a piteous sight and wrung the hearts of my wife and myself. Many things in China remind one of scenes in the Bible. We do not have so much need for "Helps from Eastern Lands" for there are many points of similarity in the scenes and customs of China and Palestine. And so these execution processions call to mind that supreme tragedy of nearly two thousand years ago. We can see a band of Roman soldiers in their midst the Son of Man who was acquainted with grief, behind there is the band of faithful women—and there is the Beloved Disciple, John and Joseph of Arimathea and no doubt the Pharisee, who came by night, but who now comes out openly in the day of crisis to bear with the others the reproach of Christ.

To the Jew the fact that Jesus was crucified outside the holy city typified his exclusion from the privileges and rights of the Jewish people. So what the writer means by going outside the camp is that we must be willing to be outcasts—leave our homes, break old associations in order to follow the Lord. It is a terrible thing today for a Jew to accept Jesus as Savior. Often he is disowned and a curse is put upon him by his people. Have we ever borne the reproach of Christ? Have we ever suffered in His name? Have we ever taken up our cross and with the Lord gone outside the camp? Do not doubt it, a man may suffer as a Christian today; if you do not believe it, attempt to put the teachings of Jesus into practical effect and you will be disliked by many, slandered by not a few and it is not impossible that you may even suffer physical violence in this enlightened age and in a so-called Christian country. It costs something to be a Christian still.

"Then to side with Truth is noble when we share her wretched crust
Ere her cause bring fame and profit and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,

Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied."

Let all of us esteem the reproach of Christ more than the treasures of Egypt; let us go outside the camp for that is where Jesus is and whatever the cost, it is always best for us to be where He is.

A CHALLENGE TO OUR CITIZENSHIP AND CHRISTIANITY

By Tessa R. Roddey

Isaiah, the old time prophet, was a politician in a way, and it would have been well if others of that day had been politicians also, and had not left most of the affairs of State to the heathen and pagans and Baal worshipping renegades from Christianity.

When I think of how hard a time Isaiah had in his attempts to help the people of his time, I wonder if there were any conditions then to compare with the many things the Christians of today have to deal with. We certainly have no worshippers of Baal, but we have what is far worse, worshippers of mammon, and of greed, and all sorts and conditions of evils that are sapping the very life blood of our nation, and leaving it in a pitiable condition; and it sometimes seems to me that we are almost in the state the children of Israel and Judah were in when God told Isaiah to preach to them that their hearts might be hard and their ears heavy, and their eyes shut lest they see with their eyes and hear with their ears and understand with their hearts and convert and be healed. Isaiah asked how long he would have to preach that way, and God answered, "Until the cities be wasted without inhabitants and the houses without men, and the land be utterly desolate, and the Lord have removed men far away and there be a great forsaking in the midst of the land."

Some how I seem to feel that we are reaching something like that dreadful time of "Great forsaking in the midst of the land" because the preaching certainly seems to deaf ears and shut eyes. When I think of all the agencies for good at work in the midst of us: Preachers, teachers, revivalists, leaders along all lines for organizations that need help, such as Scouts, Y. M. C. A.'s, Y. W. C. A.'s, Hy-Y.'s and all the various and sundry agencies for uplift—and then realize the enormous expense of our churches and State for criminality along all lines, blowing up dipping vats, making moonshine whiskey, care of jails and prisons, and charity hospitals, and the many other things that drain the life from the state, and seem to be getting no better—but are growing worse.

I think about these conditions and believe that each individual who loves God and country should get busy at some definite service to help mend matters. The Federal Government is just waking up to the fact that uneducated people cannot make citizens, and is getting ready to help educate the masses.

The above is a preamble (and I do not like preambles either, but had to use one this time) to tell how we are to have help from our Government and how we should study this help and how to use it.

Of course you who have kept up with the conditions will know that I am about to tell you about The Towne-Sterling School Bill, which, if passed, will give one hundred millions of dollars to education, divided wisely among the five causes of degeneration and deterioration of the masses.

Seven million five hundred thousand dollars goes to illiterates.

Seven million five hundred thousand goes to Americanization of foreigners.

Fifteen million for the improvement of school teachers.

Twenty million for physical education—instruction in health and sanitation.

Thursday, July 5, 1923

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And fifty million to the equalization of educational opportunities among the states.

Of course you know the masses of humanity know that they had rather be ignorant than to study, hence this part of the appropriation will have to be prepared for by legislation in each state to compel adults to attend school. This on the face of it will seem "undemocratic" and "paternal", and all those words that we fly up about and will not understand, and so we will have the age old cry of "Unconstitutional" to meet and explain away; as the bill is not open to this charge, and we should study it very carefully and attempt to be ready to meet the opposition to it that will come from those who will profit most by our present condition of drifting along pretending to do, and really doing nothing specific or definite on a large scale.

The needs of the state and nation have been studied most by the Christian men and women, who so deeply deplore the criminality in the midst of us, and who realize the cause and would do all we know to help.

We now have this chance at money, and we should make every effort to help the Bill along, and then to get ready to use the money wisely.

First study the Bill and realize that it is a wise distribution, and is not open to the charge of being "Unconstitutional", and get ready to meet this charge. Get ready with arguments good and strong to help eradicate this charge.

Let me say that we now have too many educators (?) who are working for the sake of the fee. Theodore Roosevelt said, "Doubtless most of you remember the two kinds of work, the work done for the sake of the fee, and the work done for the sake of the work itself. The man or woman in private or public life who ever works solely for the sake of the reward that comes outside of the work, will, in the long run, do poor work. The man or woman who does work worth doing is the man or woman who lives, who breathes that work, with whom it is ever present in his or her soul; whose ambition it is to do it well, and to feel rewarded by the thought of having done it well; that man, that woman puts the whole country under an obligation."

We have too few educators (?) now who place the whole country under an obligation because we have too many who work with the eyes and mind and heart fixed on the checks that they hope will increase in size each year.

Too many homes are carried on on fifth and sixth grade minds. Too many men are endeavoring to rear children and provide for families and communities on fifth and sixth grade minds.

A man to economize on light bills used small bulbs, wired for dim lights on his back and side porches, and a burglar took advantage of the dim light to slip in and take away valuables. This man learned his lesson and placed a bulb wired for bright light and this bright light scared away the marauders.

Mississippi in common with many states has wired for dim light—stopping at seventh grade for the most part—and having a compulsory education law that allowed the children to stop at fourteen. To stop school at fourteen means to stop too soon. The next legislature should extend that age or provide for attendance at a "Continuation School" that will carry the student on to at least the tenth grade. We know that the tenth grade is not education. But we cannot look any further ahead than to get this "Continuation School" and to provide community schools for adults, and then prepare to get them to attend.

We cannot begin too soon to talk about this compulsory education for adults, and to get the charge of unconstitutionality out of the way.

Too long have we submitted to the educational system being dragged in the mire of politics, and used and abused by politicians as rewards and graft, etc. We need the Department of Education in our President's Cabinet.

There will be opposition to this and a charge of unconstitutionality again—but we who can study the ins and outs of it must get busy. We

need more than any words can express the educational equipments, books, facilities and teachers, placed in the States Craft of the Cabinet. This will organize, and stabilize and standardize, and governmenent our educational system, and so place it and so perfect it that it cannot be the medium of graft and political profit. Study this Bill and use all influence to so equalize the educational conditions in all the states that the educational system will be a part of—warp and woof of, and bone and sinew of, the greatest Government in all the world, our own United States.

When we shall have disseminated the millions among the illiterates, we will see a light turned on that will cause a thrill of appreciation for the waste places made beautiful, and for the thousands who are now wasting millions in riots, strikes, blown up dipping vats, whiskey that destroys body and soul, ruthlessness, destructiveness and restlessness and discontent, abuse of the nation, and of all that's good and worthwhile, changed into citizens who are productive and who have vision and ambition and loyalty to country, we can feel the joy that Isaiah told of in the sixty-first chapter: "The Lord God will cause righteousness and praise to spring forth before all the nations."

A DANCER ON MODERN DANCES

Irene Castle, a noted dancer who would not naturally be shocked by immodest dancing, on the eve of sailing for England, gave the following to the Associated Press:

"I'm horrified at the manner of dancing, not alone in New York, but in the Central West. It is simply unspeakable."

"It is a shame and disgrace that police have to be retained by hotels to supervise dancing, yet that is what is being done nightly in New York. Four inches is the proper distance that a man should be from his dancing partner. Of course, this 'lily belt', with its three bumpers, will more or less spoil dancing, yet I'd rather see it used than allow the present nuisance to keep up." (She is here referring to a device to be worn by dancers to prevent the disgusting proximity of modern dancers.)

Of the marathon dances she speaks as follows: "What a terrible thing! Think of human beings doing such absurd things as that—like primitive creatures of Central Africa dancing and jumping until they fall exhausted."

When preachers and others who are interested in decency and morality protest against the modern dances they are put down as prudish, and their opinions dismissed as not worthy of consideration. But when a woman who gives her life to dancing is horrified at what she sees it is certainly time for mothers to take note of what is going on. Hers is the testimony of an expert.—Biblical Recorder.

THEY HAVE THEM IN ARKANSAS TOO

We hereby most respectfully exhort, charge, admonish, adjure and beseech the guardians of people's pocketbooks to leave off.

These pocketbook guardians need a vacation. They have been working overtime and without rest. Let them take a short but much needed vacation till we can complete the Ouachita endowment campaign.

Don't tell these guardians, but we have a fond hope that if they take a short vacation they will be so well pleased with it that they will decide to make it permanent.

And, while we are thinking of it, will someone please tell us the chapter and verse in the Bible where pastors or deacons (or other church members) are directed to guard the pocketbooks of God's people and keep them from contributing too much money for the work of His kingdom?

Dearly beloved guardians, you need a vacation—so do the balance of us. Please leave off!—Baptist Advance.

NEW TESTAMENT SOCIOLOGY

By Philip Vollmer, Ph.D., D.D.
Fleming H. Revell Company

The author of this contribution to Christian Sociology has already attained high rank as a Biblical scholar and theological teacher. In this recent contribution to Sociological literature of the day Dr. Vollmer discusses most vital topics in the light of New Testament teaching. In six parts of thirty chapters he presents the fundamental principles of Sociology in a scientific manner with practical applications. He is fully alive to the currents of present-day thought, but always keeps his feet firmly planted on the solid rock of New Testament teaching. He discusses the kingdom, or redemptive reign of God, as Christ's ideal for world reconstruction; the kingdom and the individual as the ultimate unit of salvation and service; the kingdom and the family as a fundamental social organization; the kingdom and our political institutions—local, state, national and international; the kingdom and our economic systems, which should be reconstructed on the basis of individual salvation and co-operation in obedience to the golden rule.

The author shows that the church, as an institution, should make herself felt in all Christianizing and uplifting efforts, in every sphere of human life and in all the organizations of modern life—social, economic, political and moral.

A valuable Bibliography is given in connection with each chapter. The design of the author is to furnish a text book for higher institutions of learning, brotherhoods and advanced Bible classes. A careful study of the book will convince one that he has, to a remarkable degree, realized his ideal.

B. H. DeMENT, President,
Baptist Bible Institute,
June 18, 1923. New Orleans, La.

CLOSE COMMUNION IN EPISCOPAL CHURCH

The following is taken from one of the leading Episcopal periodicals of recent issue, *The Living Church*:

It is regarded by some, nowadays, to be a mark of Christian amity to admit to the Holy Communion members of religious bodies who have neither received Confirmation nor are ready and desirous to receive it. Whatever savors of Christian charity is beautiful, at least in intention: but whoever admits such a person does so of his "private judgment" (concerning which see Art. XXXIV), and is not ministering "the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same" (Book of Common Prayer, p. 518).

The last rubric in the Order of Confirmation, "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed", is an ancient heritage of the Anglican Communion. It is found in the First Prayer Book of Edward VI, and in all subsequent ones. In the First Prayer Book it is without the clause, "or be ready or desirous to be confirmed": but the clause rather strengthens than weakens the rubric, for it shows it to be the mind of the Church that not only may none be admitted as "communicants" without having received Confirmation, but that none such may be admitted casually to communion; for the latter clause would be unnecessary if the Church made a distinction between "communicants" and those who received the Holy Communion occasionally.

Copies of the minutes of the Southern Baptist Convention were sent direct to a great many people in Mississippi. If you did not get one and wish one, send ten cents for postage to Dr. R. B. Gunter, Jackson, Miss.

Mississippi Woman's Missionary Union

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MISS JENNIE WATT, *6th Vice-President*, Columbia

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
MRS. H. L. MARTIN, *2nd District*, Indiana

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MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
MRS. H. J. RAY, *Mission Study Leader*, Grenada
MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
MISS M. M. LACKEY, *Treasurer*, Jackson

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MRS. E. W. HEWITT, *6th District*, Summit

"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

To Associational Superintendents

Our dear Superintendent:

Your President, Vice-President and Young People's Leader are joining with your Secretary in sending you this letter. We are writing to ask for a list of the women and girls who are members of each church in your Association. This means the name of every woman and girl who is a member of every church, whether we have a society there or not; it does not however include the name of women and girls who have moved away but whose names still remain in the church book.

There are two reasons for asking this: First our Miss Mallory is going to visit the mission fields in China and Japan, and she asks the Secretaries of the states to send her a list of the names of the faithful women, so that she may hold up the list before our workers and their people and tell them that we will never fail them. You will find a notice of this in the July "Royal Service". In the second place we want to prove that ALL our women and girls are "faithful" because they will do this thing that we here ask of them: Take this for a slogan and live up to it:

"A Dollar a Quarter,
From each Mother and Daughter."

We want a dollar from each woman and girl who has made a pledge to the Campaign and has paid it—letting this dollar be a love gift.

We want a dollar from each woman and girl who has made a pledge and has not yet been able to meet it—letting this dollar be a part of her badge.

We want a dollar from each woman and girl who has not made a pledge, but who loves God and his needy children.

Every one of these dollars will be used in the campaign.

Now this means work,—a great deal of work in your part. It means that, as Superintendent, you will have to get in close touch with one or more interested women in each church and through them secure this list; then through them secure the dollar each quarter. You see we are going out in faith, believing that each woman of us WILL secure this dollar each quarter this fiscal year.

W. M. U. Rally of Wayne County

The Wayne County W. M. U. held a Rally Tuesday, June 5th, with Buckatunna church. We had fine day and a large crowd was present, the unions from State Line, Chicora and Waynesboro being well represented. The ladies of Buckatunna served a lovely picnic dinner in a shady grove near the church, which was very much enjoyed by all.

Your Secretary's June

The first Sunday in June four of us took an auto ride through Hinds, Madison and into Leake counties, a distance of fifty or more miles to the church at Thomastown. Quite a large assembly of folks were gathered under the lovely oaks when we reached the place. Mr. Tull spoke in the forenoon, and your Secretary in the afternoon. It was a pleasure as well as a privilege to have such

appreciative listeners. Several worth while results have come from the day's work, one of them being the very first list of women and girls, members of this church, who will claim a part in our "Slogan". We reached Jackson near eight in the evening with a realization that a hundred miles a day could sometimes be a Sabbath day's journey.

The second Sunday it was to Pearl in Simpson county that we wended our way. Passed fields of tomatoes, cabbage and other "truck", on across the river into the heart of the swamp, so invitingly cool, and thence to another country church, where the folks had gathered in multitudes. Mr. S. R. Whitten brought the morning message, and your Secretary that of the afternoon. How the people listened! One was made to feel just how careful the Word should be spoken. From here too the list of women and girls has come; and a new organization is in the formative period.

The next trip was to a Rally in Gloster. The entire association was well represented. Mrs. Toler had a splendid and full program. Everybody was ready for her part. Brethren not a few honored the occasion with their presence. It was good to be there.

We left on the evening train for Fayette and Jefferson county Association, which was to convene the following day. Miss Willie Allen, Personal Service Chairman, and Mrs. Chisholm of Roxie bore us company part way. Mrs. Stewart, the wide-awake Superintendent of Jefferson county, met us in an auto at Harriston, and we were soon resting in her charming home for the night. Union Church was our place of meeting the next day. Mrs. Oliver, Young People's Leader, who knows how to drive a car as well as to direct her Lord's work, took charge of the Secretary. Among other delightful things on this full day was the presence of Dr. Grafton, a noted Presbyterian brother who for so many years has made Union Church a notable place in Mississippi history. Mrs. Stewart like Mrs. Toler believes in a full program. Both days were spent most edifying; both were notable because of the splendid young people's programs given. Mrs. Oliver remarked on the homeward journey: "Well, I am so happy over the three new organizations that have grown out of this Rally."

Seven thirty found us home again, thankful for the trips; thankful for the privilege that had been ours to have some little part; thankful for the splendid women leaders who are making the W. M. U. a success in the State; most thankful of all to Him who is blessing our efforts to His glory. Everywhere our women are yearning to do His will; everywhere repeating our "Slogan" and resolving that with His help that "Silent Woman" shall have an opportunity.

An Appreciated Letter

My Dear Miss Lackey:

The copy of your beautiful book has been received. Thank you for your thoughtful kindness. I have read each chapter with intense interest. In a most pleasing way have you "linked together the chain of golden events" making up our W. M. U. history for the past decade. We are proud of this worthy contribution from your facile pen.

Its "dress" is particularly attractive, while its contents teem with interest, bringing to us historic facts of supremest value.

MRS. A. J. AVEN.

June 25, 1923.

Dear Friend:

Last week I spent two days in Nashville in the interest of the Baptist 75 Million Campaign. Much of the time was used in planning to make stewardship more vital to Southern Baptists. The Campaign Commission will immediately issue some six or eight tracts on stewardship, the state headquarters distributing them. One of these tracts will be especially stimulating to women and another will be for the young people, our Union furnishing the manuscript for these to the Commission.

Dr. O. E. Bryan, who was formerly with the Home Mission Board, has been secured by the Commission as "Budget Director". He plans to have the Commission issue a book explaining the budget plan for the local church but he has promised that the book will in no way try to upset the collecting and reporting system of our societies. Dr. Bryan will also try to get at least 4,000 key pastors to teach preferably in the fall but certainly before May a book on stewardship, the ideal being for each pastor to teach the class in at least seven churches and for each class to include among others in its membership the deacons of the church.

The Commission will request each association and each state to have stewardship as the theme for its annual meeting sermon and the one who preaches the Southern Baptist Convention sermon at Atlanta next May will also be asked to preach on stewardship. Similarly each association and state will be asked to devote the very best hour of its annual meeting to the interests of the Campaign.

Victory Week in December will be signalized by each pastor being asked to usher in the week by a sermon on stewardship, those sermons to be broadcasted in as many instances as possible. In addition, on that December 2nd Sunday the great dailies of the South will be asked to broadcast talks or sermons on stewardship.

In all of this there is certainly much which W. M. U. women and young people can and will do through your encouragement. May I enumerate a few ways:

- (1) Urge the women to study "Stewardship and Missions".
- (2) Encourage the Y. W. A.'s to study "The Stewardship of Life".
- (3) Get the stewardship tracts carefully distributed and read by the women and by the young people's leaders.
- (4) Have clauses VIII and IX of the W. M. U. Plan of Work most faithfully studied and heeded.
- (5) Let each society know each quarter how it stands as to its Campaign pledges and payments.
- (6) Make stewardship the central theme at the annual W. M. U. meeting in each association and district and for your state at large. The summer assemblies and the colleges also offer fine opportunities for teaching stewardship to our young people.

KATHLEEN MALLORY.

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Griffith Memorial Intermediate B. Y. P. U.

This afternoon we met and reorganized our work under the leadership of Mr. Clarence Hutchins and Miss Frances Root. We elected the following officers: President, Mary A. Graham; Vice-President, Oliver Root; Secretary, Nelle Ross; Corresponding Secretary, Vera Cupit; Treasurer, Maurice O'Keefe; Chorister, Lola Cecile Hester; Pianist, Nelle Ross. Group Captains: William McCleave and Gladys Bell. Watch us grow.

VERA CUPIT,
Corresponding Secretary.

At the District Convention held in Lumberton June 19th and 20th, the Wiggins Baptist Young People's Union captured the banner for 1923.

We are proud of our achievements, and not only are we going to go after it again next year, but we are going after the state banner also, so look out for Wiggins.

We reorganized our work here at Wiggins in the fall of last year, our church was one of the first in the state to elect a B. Y. P. U. Director, at that time we had but one B. Y. P. U. in the church but at this time we have five; our largest enrollment has been one hundred and

sixty-five, with an average attendance of one hundred twenty-five.

Our delegation to the Lumberton Convention numbered forty-seven. We received much inspiration and came back with a determination to become 100 per cent in our work.

The following officers have charge of the Wiggins B. Y. P. U. work, with Mr. H. V. Redfield as Director.

Seniors—Mr. F. A. Beverly, President.

Adult-Seniors—Mr. Buren Broadus, President.

Intermediates—Marguerite Holloman, President; Miss Floy Bowen, Leader.

Junior No. 1—Fay Bowen, President; Mrs. J. D. Wilson, Leader.

Junior No. 2—Glen Davis, President; Mrs. Q. L. Martain, Leader.

WIGGINS B. Y. P. U.

The Senior B. Y. P. U. of the Water Valley Baptist Church was well represented at the District Conference in Oxford.

We are very much elated over winning the banner, and we are determined to strive harder for efficiency and to do more for the glory of God this year.

Sincerely,
WILMA BENNETT,
Corresponding Secretary.

KEEPING HIS WORD By Jennie N. Standifer

The Haywoods moved to Glenville, a village in the Mississippi delta, early in November. A few days after they arrived, Joe, who was fourteen, and the only boy in the family, entered the Hickory Grove Consolidated high school, as only the lower grades were taught in the Glenville school. The distance was two miles, but his father and grandfather had walked twice that far to school in their boyhood, and Joe was sure he could also. His father went with him the first day to make sure he learned the way. As they climbed a small hill just before entering the school grounds, his father said:

"Remember this hill, Joe, for the woods are much alike around here. Be sure you get home early this afternoon, as you promised your Mother. She will be anxious if you are late."

"I will," promised Joe.

It was a hard day for the timid, shrinking boy, for the boys were rough in their jests, and a drizzling rain kept the students from outdoors during morning recess. At noon Joe ate his lunch in the hall with several other boys. They were boasting of their raccoon and opossum hunts, and invited Joe to go with them Friday night. He hesitated, and one boy, as though to make the hunt more inviting, whispered:

"We are going to scare up some big game, Sport. Some fellows

heard a panther yowling over in the woods near here last week."

"And my dad killed a bob cat, and saw a bear track over on Dugan's Bayou the last time he went hunting," said another boy. "We'll be sure to find some big game."

The bell rang before the new boy could inquire how they would capture the "big game." At two o'clock it was still cloudy. The teacher told Joe he could return home before school was dismissed, as rain was threatening. When he left the building his first thought was of the hill. There it was, and the dense forest of hickory and oak trees on all sides. As he walked down the road there were occasional fields of cotton, but he could not recall having passed them. No farm houses were in sight, and he met no one. On, and on he walked, until there were no fields and the forest of frost browned trees denser than ever. It was so different from the piney woods of the southern part of the state. That was why, he felt sure, that he felt uneasy, and a lump kept rising in his throat.

He was growing tired, very, very tired, and it was almost twilight. At last he heard a dog barking, and the sound of an axe. He left the road and made his way through the undergrowth to where two men were chopping wood.

"How far is it to Glenville?" he asked.

"Eight miles, young man," replied the older man. "You ain't thinkin' of makin' it there on foot?"

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

THE COUNTRY CHURCH SURVEY FOR SOUTH CAROLINA

Indicates that two out of every three of the country pastors in South Carolina have had special training for their task—a proportion that will be difficult to duplicate in any other state in the South. 60% are paid monthly, 20% are paid yearly and the rest quarterly, semi-annually or irregularly.

Heaven, Hell and Other Sermons

By Evangelist T. T. Martin

This well known evangelist has gathered into this volume some of his most powerful and characteristic sermons. These great revival discourses on such themes as The Sure Hope, The Two Roads to Heaven, The Only Way of Salvation, Heaven and Hell, have thrilled and moved great audiences, and won tens of thousands of converts.

Price \$1.50. On sale at your Religious Book House.

FOR THE COUNTRY PASTOR—We have prepared an illustrated pamphlet giving an account of nine country churches doing notable work in average rural conditions. It shows what can be done. We will send 6 copies of this pamphlet free to any country pastor who will write us, and agree to use the copies among his members.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE TENNESSEE



Hillman College

CLINTON, MISSISSIPPI

An Accredited Junior College for Young Ladies. Endorsed by the Baptist State Convention. Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

"Yes, I took the wrong road from the school house, and I'm lost."

"Come on home with me, sonny, and spend the night," invited the man.

"Thank you, but I must get back home this evening."

He hurried back to the road and walked rapidly until he reached a branch bottom where the mud was deep. He was so tired he could hardly pull his feet out when he mired. Even after he came to higher ground his progress was slow, for it was quite dark, and he was afraid of getting off of the highway. He plodded on, though cold and hungry and his feet as heavy as lead. By and by he met a man driving a wagon.

"How far to the school house?" called Joe, as he stepped to one side of the road.

"Three miles, sah," replied the driver, holding up a smoky lantern. Joe saw that he was a negro.

"You ain't goin' to school tonight, is you?" the man asked.

"No, I'm going to Glenville. I'm the new preacher's boy, and didn't know the roads."

"Jump in de waggin and I'll take you to my white folks, for tonight. I lives on de Miller place."

"I can't—Mother is expecting me and is worrying."

"Jest git in anyhow, and I'll drive you back a few miles. You looks mighty tired."

"I am. Thank you for the ride."

A short distance from the high school the negro said he must turn back as his white "boss" would be expecting him before nine o'clock.

Joe's limbs were stiff and sore,

(Continued on page 12)

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

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Your Secretary's June

The first Sunday in June four of us took an auto ride through Hinds, Madison and into Leake counties, a distance of fifty or more miles to the church at Thomastown. Quite a large assembly of folks were gathered under the lovely oaks when we reached the place. Mr. Tull spoke in the forenoon, and your Secretary in the afternoon. It was a pleasure as well as a privilege to have such

appreciative listeners. Several worth while results have come from the day's work, one of them being the very first list of women and girls, members of this church, who will claim a part in our "Slogan". We reached Jackson near eight in the evening with a realization that a hundred miles a day could sometimes be a Sabbath day's journey.

The second Sunday it was to Pearl in Simpson county that we wended our way. Passed fields of tomatoes, cabbage and other "truck", on across the river into the heart of the swamp, so invitingly cool, and thence to another country church, where the folks had gathered in multitudes. Mr. S. R. Whitten brought the morning message, and your Secretary that of the afternoon. How the people listened! One was made to feel just how careful the Word should be spoken. From here too the list of women and girls has come; and a new organization is in the formative period.

The next trip was to a Rally in Gloster. The entire association was well represented. Mrs. Toler had a splendid and full program. Everybody was ready for her part. Brethren not a few honored the occasion with their presence. It was good to be there.

We left on the evening train for Fayette and Jefferson county Association, which was to convene the following day. Miss Willie Allen, Personal Service Chairman, and Mrs. Chisholm of Roxie bore us company part way. Mrs. Stewart, the wide-awake Superintendent of Jefferson county, met us in an auto at Harriston, and we were soon resting in her charming home for the night. Union Church was our place of meeting the next day. Mrs. Oliver, Young People's Leader, who knows how to drive a car as well as to direct her Lord's work, took charge of the Secretary. Among other delightful things on this full day was the presence of Dr. Grafton, a noted Presbyterian brother who for so many years has made Union Church a notable place in Mississippi history. Mrs. Stewart like Mrs. Toler believes in a full program. Both days were spent most edifying; both were notable because of the splendid young people's programs given. Mrs. Oliver remarked on the homeward journey: "Well, I am so happy over the three new organizations that have grown out of this Rally."

Seven thirty found us home again, thankful for the trips; thankful for the privilege that had been ours to have some little part; thankful for the splendid women leaders who are making the W. M. U. a success in the State; most thankful of all to Him who is blessing our efforts to His glory. Everywhere our women are yearning to do His will; everywhere repeating our "Slogan" and resolving that with His help that "Silent Women" shall have an opportunity.

An Appreciated Letter

My Dear Miss Lackey:

The copy of your beautiful book has been received. Thank you for your thoughtful kindness. I have read each chapter with intense interest. In a most pleasing way have you "linked together the chain of golden events" making up our W. M. U. history for the past decade. We are proud of this worthy contribution from your facile pen.

Its "dress" is particularly attractive, while its contents teem with interest, bringing to us historic facts of supremest value.

MRS. A. J. AVEN.

June 25, 1923.

Dear Friend:

Last week I spent two days in Nashville in the interest of the Baptist 75 Million Campaign. Much of the time was used in planning to make stewardship more vital to Southern Baptists. The Campaign Commission will immediately issue some six or eight tracts on stewardship, the state headquarters distributing them. One of these tracts will be especially stimulating to women and another will be for the young people, our Union furnishing the manuscript for these to the Commission.

Dr. O. E. Bryan, who was formerly with the Home Mission Board, has been secured by the Commission as "Budget Director". He plans to have the Commission issue a book explaining the budget plan for the local church but he has promised that the book will in no way try to upset the collecting and reporting system of our societies. Dr. Bryan will also try to get at least 4,000 key pastors to teach preferably in the fall but certainly before May a book on stewardship, the ideal being for each pastor to teach the class in at least seven churches and for each class to include among others in its membership the deacons of the church.

The Commission will request each association and each state to have stewardship as the theme for its annual meeting sermon and the one who preaches the Southern Baptist Convention sermon at Atlanta next May will also be asked to preach on stewardship. Similarly each association and state will be asked to devote the very best hour of its annual meeting to the interests of the Campaign.

Victory Week in December will be signalized by each pastor being asked to usher in the week by a sermon on stewardship, those sermons to be broadcasted in as many instances as possible. In addition, on that December 2nd Sunday the great dailies of the South will be asked to broadcast talks or sermons on stewardship.

In all of this there is certainly much which W. M. U. women and young people can and will do through your encouragement. May I enumerate a few ways:

- (1) Urge the women to study "Stewardship and Missions".
- (2) Encourage the Y. W. A.'s to study "The Stewardship of Life".
- (3) Get the stewardship tracts carefully distributed and read by the women and by the young people's leaders.
- (4) Have clauses VIII and IX of the W. M. U. Plan of Work most faithfully studied and heeded.
- (5) Let each society know each quarter how it stands as to its Campaign pledges and payments.
- (6) Make stewardship the central theme at the annual W. M. U. meeting in each association and district and for your state at large. The summer assemblies and the colleges also offer fine opportunities for teaching stewardship to our young people.

KATHLEEN MALLORY.

Thursday, July 5, 1923

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Griffith Memorial Intermediate B. Y. P. U.

This afternoon we met and reorganized our work under the leadership of Mr. Clarence Hutchins and Miss Frances Root. We elected the following officers: President, Mary A. Graham; Vice-President, Oliver Root; Secretary, Nelle Ross; Corresponding Secretary, Vera Cupit; Treasurer, Maurice O'Keefe; Chorister, Lola Cecile Hester; Pianist, Nelle Ross. Group Captains: William McCleave and Gladys Bell. Watch us grow.

VERA CUPIT,
Corresponding Secretary.

At the District Convention held in Lumberton June 19th and 20th, the Wiggins Baptist Young People's Union captured the banner for 1923.

We are proud of our achievements, and not only are we going to go after it again next year, but we are going after the state banner also, so look out for Wiggins.

We reorganized our work here at Wiggins in the fall of last year, our church was one of the first in the state to elect a B. Y. P. U. Director, at that time we had but one B. Y. P. U. in the church but at this time we have five; our largest enrollment has been one hundred and

sixty-five, with an average attendance of one hundred twenty-five.

Our delegation to the Lumberton Convention numbered forty-seven. We received much inspiration and came back with a determination to become 100 per cent in our work.

The following officers have charge of the Wiggins B. Y. P. U. work, with Mr. H. V. Redfield as Director.

Seniors—Mr. F. A. Beverly, President.

Adult-Seniors—Mr. Buren Broadcast, President.

Intermediates—Marguerite Holloman, President; Miss Floy Bowen, Leader.

Junior No. 1—Fay Bowen, President; Mrs. J. D. Wilson, Leader.

Junior No. 2—Glen Davis, President; Mrs. Q. L. Martain, Leader.

WIGGINS B.Y.P.U.

The Senior B. Y. P. U. of the Water Valley Baptist Church was well represented at the District Conference in Oxford.

We are very much elated over winning the banner, and we are determined to strive harder for efficiency and to do more for the glory of God this year.

Sincerely,
WILMA BENNETT,
Corresponding Secretary.

KEEPING HIS WORD

By Jennie N. Standifer

The Haywoods moved to Glenville, a village in the Mississippi delta, early in November. A few days after they arrived, Joe, who was fourteen, and the only boy in the family, entered the Hickory Grove Consolidated high school, as only the lower grades were taught in the Glenville school. The distance was two miles, but his father and grandfather had walked twice that far to school in their boyhood, and Joe was sure he could also. His father went with him the first day to make sure he learned the way. As they climbed a small hill just before entering the school grounds, his father said:

"Remember this hill, Joe, for the woods are much alike around here. Be sure you get home early this afternoon, as you promised your Mother. She will be anxious if you are late."

"I will," promised Joe.

It was a hard day for the timid, shrinking boy, for the boys were rough in their jests, and a drizzling rain kept the students from outdoors during morning recess. At noon Joe ate his lunch in the hall with several other boys. They were boasting of their raccoon and opossum hunts, and invited Joe to go with them Friday night. He hesitated, and one boy, as though to make the hunt more inviting, whispered:

"We are going to scare up some big game, Sport. Some fellows

heard a panther yowling over in the woods near here last week."

"And my dad killed a bob cat, and saw a bear track over on Dugan's Bayou the last time he went hunting," said another boy. "We'll be sure to find some big game."

The bell rang before the new boy could inquire how they would capture the "big game." At two o'clock it was still cloudy. The teacher told Joe he could return home before school was dismissed, as rain was threatening. When he left the building his first thought was of the hill. There it was, and the dense forest of hickory and oak trees on all sides. As he walked down the road there were occasional fields of cotton, but he could not recall having passed them. No farm houses were in sight, and he met no one. On, and on he walked, until there were no fields and the forest of frost browned trees denser than ever. It was so different from the piney woods of the southern part of the state. That was why, he felt sure, that he felt uneasy, and a lump kept rising in his throat.

He was growing tired, very, very tired, and it was almost twilight. At last he heard a dog barking, and the sound of an axe. He left the road and made his way through the undergrowth to where two men were chopping wood.

"How far is it to Glenville?" he asked.

"Eight miles, young man," replied the older man. "You ain't thinkin' of makin' it there on foot?"

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

THE COUNTRY CHURCH SURVEY FOR SOUTH CAROLINA

Indicates that two out of every three of the country pastors in South Carolina have had special training for their task—a proportion that will be difficult to duplicate in any other state in the South. 60% are paid monthly, 20% are paid yearly and the rest quarterly, semi-annually or irregularly.

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FOR THE COUNTRY PASTOR—We have prepared an illustrated pamphlet giving an account of nine country churches doing notable work in average rural conditions. It shows what can be done. We will send 6 copies of this pamphlet free to any country pastor who will write us, and agree to use the copies among his members.

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M. P. L. BERRY, President

"Yes, I took the wrong road from the school house, and I'm lost."

"Come on home with me, sonny, and spend the night," invited the man.

"Thank you, but I must get back home this evening."

He hurried back to the road and walked rapidly until he reached a branch bottom where the mud was deep. He was so tired he could hardly pull his feet out when he mired. Even after he came to higher ground his progress was slow, for it was quite dark, and he was afraid of getting off of the highway. He plodded on, though cold and hungry and his feet as heavy as lead. By and by he met a man driving a wagon.

"How far to the school house?" called Joe, as he stepped to one side of the road.

"Three miles, sah," replied the driver, holding up a smoky lantern. Joe saw that he was a negro.

"You ain't goin' to school tonight, is you?" the man asked.

"No, I'm going to Glenville. I'm the new preacher's boy, and didn't know the roads."

"Jump in de wagin and I'll take you to my white folks, for tonight. I lives on de Miller place."

"I can't—Mother is expecting me and is worrying."

"Jest git in anyhow, and I'll drive you back a few miles. You looks mighty tired."

"I am. Thank you for the ride."

A short distance from the high school the negro said he must turn back as his white "boss" would be expecting him before nine o'clock.

Joe's limbs were stiff and sore,

(Continued on page 12)

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

AN ANNOUNCEMENT

B. T. O. Reese, D.D., Evangelist,
Marbury, Ala.

After three years as State Evangelist in Tennessee, and thirteen years with the Evangelistic Staff of the Home Mission Board of the Southern Baptist Convention, I am henceforth to give myself to Independent Evangelism.

For some years the conviction has grown upon me that I should enter this larger field, but only recently have I decided to do so. About a year ago I was about to take this step, but at the request of Dr. Gray and Dr. Bryan, I consented to remain on with the Staff.

The past year has brought me such a flood of invitations, some coming from beyond our territory, until I have seemed to hear the call of God to a larger field of opportunity and service, and I dare no longer fail to heed the call.

Only recently I declined an offer to become Dean of Evangelism and Bible Conference work in a Southern University, and today I am declining an attractive offer from President L. R. Scarborough, to become associated with the Evangelistic Staff of the Southwestern Theological Seminary, Fort Worth, Texas, at a much larger salary than I received from the Home Board.

Mr. Theo. H. Farr, a capable, tried and true man, who has been associated with me for the past two years, will continue with me as music director and soloist.

In the future, as in the past, we

will stand for sane, sound, constructive, teaching evangelism.

The finances will be handled wisely and tactfully and in perfect harmony with the wishes and plans of pastor and church. No stipulated amount will be requested or demanded of any church.

We will work in the North and West as well as in the South and East.

COMMENDATION

Mr. J. B. Alderman of the Bible Institute, New Orleans, is taking a course in sacred music in that Institution and is open for engagements in evangelistic meetings. He is a good leader of congregational singing and does good work as a soloist.

He is engaged this week in a meeting at Pickens with Pastor Golden and can be reached at Hattiesburg, Miss., care J. F. Blackwell. I take great pleasure in commanding him to the churches of Mississippi. He is from North Carolina, but is spending his summer in this section and hopes to continue his work in the Bible Institute next session.

W. F. YARBOROUGH.

MONTEZUMA BAPTIST COLLEGE

East Las Vegas, New Mexico,
To the Brethren and Sisters of Mississippi:

I'm making this appeal to you in behalf of our Library at Montezuma College. This is the youngest school of Southern Baptists and on the

western front of our Southern territory. This is a great Catholic stronghold, and this is the only Christian school in all this big state. In one year of its operation it has made a wonderful record. Every student that came unsaved was converted and almost half of the whole student body are volunteers for special service. We have one hundred thirty-five in the first summer session. The property is worth more than one million dollars and was the donation of the Santa Fe Railroad Company to the Baptists of New Mexico and the South. It was built for a tourist mountain resort, and is 6,000 feet above sea level in the foothills of the Rockies. The relics of the old bar and gambling room are still visible in the basement. It now houses the Science Department in one room and the Primary equipment in another. Thus is indicated the progress of God's kingdom in this white field of opportunity. If you want to have some part in shaping the lives and characters of some of the keenest and brightest boys and girls to be found in any state, just send us some books for our newly begun library. We can use almost any good book, but I'm especially interested in the religious section. We need a number of good commentaries and encyclopedias. I would like to have some Carroll books on Bible interpretation, or any kind that you care to give. Just bundle them up and mail them to Montezuma Baptist College Library, East Las Vegas, N. M.

N. A. MOORE,
Bible Department.

GRENADA

It has been my desire for twenty-five years, to visit the Holy Land, so at last I am to leave for this trip, on the 28th of June, leaving New York on the 4th of July, on that great ship The Leviathan. Four thousand are to be on it. Rev. J. Norris Palmer is to be my "mate" on this trip. We are going to be in the great convention in Sweden, on July 21st. From there we are to go through France, Germany, Italy, then into the Holy Land.

Here is some better news than the above—at least to the friends of dear old Mississippi College boys.

Grenada county was the first in the State to raise her quota; got it up just three days before the Gymnasium week.

We not only raised our quota, but went over the top with over one hundred dollars to the good.

It is one of the great buildings that the college has been needing for years.

Robert Gandy has done a real wonderful work.

God is blessing our work, for which we are thankful.

Rev. Eugene Farr, my nephew, from Meridian, is to supply for me while I am in Europe. It is my plan to get back by September 7th or 8th.

Will the readers of the Record pray with me that when I shall return from the above trip that I will be better able to do a larger work for my Master than ever before.

Yours in Him,
W. E. FARR.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

What State Legislatures Have Done For Prohibition in Recent Months

The prohibition enforcement office issues the following summary of prohibition legislation in various states during recent months:

Arizona: An act penalizing the operation of motor vehicles while intoxicated. Also an act with reference to the traffic in mescal or peyote.

California: Ratification by the voters at the November 7 election 1922 of the Wright Act adopting by reference the Volstead Act as the law of the state.

Indiana: An act providing for seizure of illicit stills and distilling apparatus. An act making it a felony to illegally transport liquor while armed with a deadly weapon or to illegally transport intoxicating liquors in any vehicle upon which there was any lien or chattel mortgage, or when such vehicle was so used without the consent of the owner. Also to prevent the suspension of sentences in convictions for violations of the prohibition law. Also an act strengthening the law with reference to the operation of motor vehicles.

Iowa: A bill with reference to driving vehicles while in a state of intoxication.

Kansas: A bill strengthening the law with reference to stills and distilling apparatus.

Maine: A provision under which the purchaser can be indicted for conspiracy. An act providing for the strengthening of the law with reference to the seizure of vehicles transporting liquor, also an act strengthening the provisions for forfeiture of such vehicles. An act amending the definition of intoxicating liquors and declaring beverages containing as much as or more than one-half of one per cent of alcohol by volume to be intoxicating. An act penalizing persons who in any manner aid or assist another in any violation of the law relating to intoxicating liquors.

Montana: An act strengthening the law with reference to search and seizure. A provision with reference to injunction and providing for minimum penalties for prohibition violations.

Missouri: An act revising and strengthening the enforcement code of Missouri.

North Carolina: An act revising and strengthening the enforcement code of North Carolina.

North Dakota: An act eliminating reference to the Federal statute in certain instances and otherwise clarifying certain ambiguous sections of the former law.

Nebraska: An act strengthening the provisions of the law providing for the removal of derelict officials and empowering the governor to suspend such officer during the pendency of proceedings for his removal. Also an act making the destruction, pouring out or throwing

away of any bottle, jug or container by any person about to be arrested or under the surveillance of any officer charged with the enforcement of the prohibition law, *prima facie* evidence that such person is selling, possessing or giving away liquor in violation of law.

Ohio: An act making the sale of any liquor from the drinking of which death results, murder in the second degree. Also a provision providing for the abatement of nuisances by injunction similar to that contained in the Volstead Act.

Oklahoma: An act prohibiting the possession of stills, distilling apparatus, mash, etc. Also an act making the sale, giving away, or furnishing of any liquor for beverage purposes, upon the drinking of which death results, murder.

Oregon: An act providing for the search without a warrant of vehicles illegally transporting liquor and for the confiscation and forfeiture thereof. Also an act penalizing the possession of any still or distilling apparatus. Also an act providing for the appointment of a prohibition commissioner for the state and creating a fund from the fines for the operation of this office. Also an act making it a felony for any bootlegger to arm himself with any firearm while engaged in the illegal traffic in liquors.

Pennsylvania: A new enforcement code repealing former provisions of the Woner Act. The new measure follows very closely the provision of the National Prohibition Act in its definition of intoxicating liquors and in the provisions with reference to the abatement of nuisances but is stronger in its search and seizure provisions and clearly provides that vehicles transporting liquor may be seized without a warrant.

South Carolina: An act empowering the Governor to appoint such deputies, constables and detectives as he may deem necessary to aid in the enforcement of the criminal laws of the state.

Tennessee: An act increasing the penalty for the illegal transportation of liquor. Also an act making it a felony to sell, give away or furnish for beverage purposes any intoxicating liquor, the drinking of which results in the impairment of the health or which results in the death of any person. Also an act penalizing the possession of stills and distilling apparatus.

Texas: An act strengthening the law with reference to the removal of derelict officials.

Washington: An act strengthening the law with reference to illicit distilling.

West Virginia: An amendment strengthening the law with reference to illicit distilling. Also an act making it a felony to engage in the manufacture, sale or transportation of liquors while armed with a deadly weapon. Also requiring the registration of all stills in the state and declaring unregistered stills contraband and subject to seizure and forfeiture. Also an amendment providing additional fees for the compensation of officers for services performed in the enforcement of the prohibition statute and providing that such fees shall be taxed against the defendant as part of the costs. An act clarifying the provisions of the law with reference to the manufacture of non-intoxicating wine in the home.

Wyoming: An act strengthening the law with reference to the removal of derelict officials.

Minnesota: Amended law making the sale, giving away, or furnishing of any liquor for beverage purposes, upon the drinking of which death results, third degree murder.

Canvasser: "Can I see the lady of the house?"

Mrs. Wilks: "Yes, you can."

Canvasser: "Well, madam, I am selling a can-opener which can not be beaten. It opens any can that can be opened by a can-opener, and any can can be opened by this can-opener that can be opened by any can-opener. If you can only show me a can, I can—"

But the door had shut.

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Continued from page 9)
 but he hurried on until he reached the school grounds. How fine it would be if he could rest on the schoolhouse steps! But where were his parents thinking? He must make faster time. He went down the little hill with quickened gait, and started through the stretch of timber land. Then, in the distance he heard a long, piercing cry. Instantly there flashed into his mind the words of the boys who had wanted to hunt big game. That was the cry of the panther that some one had heard in the forest. He stopped, and tried to think what he should do. He had no weapon, and would surely be killed and eaten. He had read of such things. His father and mother would be wild with anxiety about him if he failed to return home, but—They surely did not want him to take such a risk. Again came the startling cry, and it was much nearer. He decided to return to the school house and break through a window. He turned and ran up the hill as fast as he could force his feet to go. As he reached the porch the wild cry rang out quite near him, and there came the sound of galloping hoofs coming up the hill. Some one was fleeing from the panther, and might be overtaken.

"This way! Ride this way!" yelled Joe excitedly.

The rider seemed to understand, and came dashing up to the porch. "Is that you, Joe?" asked a trembling voice.

"Why, it's Daddy! Hurry and we'll break a window, Daddy, before this panther comes."

"What panther, son?"

"Isn't one chasing you?"

"No. I was searching for you and calling out so you would answer if you heard. Take the wrong road?"

"Yes sir, and went six miles the other way. Is Mother worrying much?"

"Yes. We must hurry back. Meant behind me. We must let Mother know you are found."

They had gone almost a mile when the headlight of an automobile caused Mr. Haywood to stop the horse by the side of the road.

"I see you've found him," called the driver. "Is he all right?"

"Yes, Mr. Burton, except for a long walk. He went down the hill on the other side of the school house. If you will take him in your car I believe you can get him to his mother quicker than I could on this horse after his hard run. I'll return at a slow walk."

"All right, parson, I'll have him at home in a jiffy. Sorry I couldn't get my car started sooner. Your wife's down at my store and terribly worried, but nothing could make her believe but what you tried to come home, Joe, and got lost. She trusts you, boy."

When Joe was in the car Mr. Burton asked:

"Why didn't you stay all night with some of the folks on the road?"

"I promised Mother I would come home as early as possible, and I couldn't break my word."

Mr. Burton was silent for several minutes, and then remarked:

"I've got a gentle pony I want a boy who can be trusted to keep and

ride this winter. Would you like to have him, Joe?"

"If Daddy thinks it all right, I'd be very thankful."

"I think he will be willing. Come over and get him in the morning. And there's a saddle and bridle and a lot of hay and oats that will go with him, son. There's your mother coming to meet us! Bless me boy! I didn't know you could cry!"

RESOLUTIONS

Passed by First Baptist Church of Oxford, Miss.

Whereas, our beloved pastor, Brother Roland Q. Leavell, has felt the call of God to tender his resignation as pastor of this church in order that he may enter upon his engagements as pastor of the First Baptist Church at Lawrenceburg, Kentucky, from which point he wishes to pursue a post-graduate course in the Baptist Theological Seminary at Louisville, Ky.; and,

Whereas, after several consultations being held with him by different members of the church in the hope that he could see his way clear to reconsider his resignation and remain as pastor of this church, he still has the conviction that it is the leading of the Lord that he take at this time the post-graduate course referred to above; therefore be it

Resolved, by the First Baptist Church of Oxford, Miss., that, reluctantly and with heavy hearts, we hereby accept his resignation as tendered by him to take effect July 1, 1923.

Resolved further, that we feel God has been very gracious and has blessed us exceedingly during the four years and more that Brother Leavell has been our pastor and leader.

Resolved further, that with hearts full of love for our pastor and sincere regrets that he is to leave us, we bow in humble submission to the will of our Heavenly Father, whose will should be the guide of our every wish and deed.

Resolved further, that our love and prayers shall follow Brother Leavell to his new fields, that God will abundantly bless him and his labors there.

Resolved further, that a copy of these resolutions be entered in our church records, that a copy be furnished Brother Leavell, and that a copy be sent to the Baptist Record for publication.

Adopted in Church Conference, Jun 24th, 1923.

"CHRISTIAN UNITY"

An Appeal to All Evangelical Christians, by Walter E. Tynes, D. D. This is a brief but comprehensive and scriptural discussion of that "Oneness" for which our Lord prayed in His great Intercessory Prayer in the 17th chapter of the Gospel by John; particularly verses 20-23. It shows that "Oneness" comprises: (1) Unity of sentiment, Eph. 4:3-6; (2) Unison of utterance, 1 Cor. 1:10; (3) Union of fellowship, John 13:34,35; Gal. 6:2. "Sectarianism" is defined as "any variance from the New Testament faith and order, that calls for loyal dissent or

protest, and leads to division and strife." It is anti-Christ. It is the greatest crime in the world next to the primal fall of man. Roman Catholicism is the greatest sectarian institution in the world, and is practically the mother of all sectarianism, all of which, in every form it assumes, or whatever name it takes on itself, is arrayed against our Lord and His prayer for the Unity of His people,—therefore anti-Christ. The author shows there is a Common Ground of the New Testament Doctrine upon which all evangelical Christians are more or less agreed; and then pleads for the elimination of all extraneous doctrines (invented by Rome or imported by her from Judaism or Paganism) in order to Christian Unity, "that the world might believe."

The price of the booklet—60 pages—is fifty cents, and may be ordered from the author, 3820 Commerce Ave., Houston, Texas; or through the Baptist Record.

A Yankee soldier while in England was being shown over an old church beneath whose floor there were many graves.

"A great many people sleep within these walls," said the guide solemnly, as he indicated the inscription-covered floor.

"Is that so?" replied the Yankee. "Same way over in our country. Why don't you get a more interesting preacher?"



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Thursday, July 5, 1923

East Mississippi Department

By R. L. Breland

Chicora Meeting

Beginning June 13th I was with Pastor Earle Moore in a ten days meeting at Chicora, Wayne county. I was there six years ago in a meeting with Rev. E. J. Hill, pastor. Brother Frank McDonald, Jr., of Meridian led the song services in a splendid manner.

Pastor Moore has a splendid band of workers at Chicora. They attended real well considering the existing conditions. There was very little ingathering of members. The field had been thoroughly worked for two or three years and practically every one from ten years up are members of some church. So it was thought best to make the services consecration services in an effort to get the best out of the lives of those already in. I feel that some splendid work was done along that line and that the church is more united than there in May.

Pastor E. J. Hill writes me that his health is improved to some extent though he is far from strong yet. He is to preach for Pastor B. E. Phillips in one meeting soon and will possibly do the preaching in two of his own meetings. We trust this good pastor will soon be well again.

There is a peculiarity about the church at Chicora that I do not find in many saw-mill town churches. The membership is made up largely of those who have been there for years. Usually such a membership is floating, constantly changing. But I find many there who have been there for a long while.

Sister Hairston was the faithful organist. She is also one of the teachers in the Sunday School. Brother Calvin W. Moore is deacon, Sunday School superintendent and head of the work generally. These are ably assisted by the Davises, the Fails, Jarman, Smiths, and many others.

Though physically unwell, yet this scribe had a delightful time for the days that he was at Chicora and he became more closely attached to the good people there. The young people were very faithful to the evening services and helped much in the singing.

Pastor Moore has a good hold upon his people. While he has been there only a few months, yet he is loved and respected by the church as well as those out of the church. We pray for him and the people at Chicora.

Singer McDonald is a splendid man to have in your meeting. He is jovial, takes well with young and old, and is a splendid singer. You might let him sing for you some time.

Notes and Comments

Owing to sickness of some who were on the Neshoba County Association Board meeting, the attendance from the outside was not very large.

Our part of the State is well pleased with the election of Rev. H. T. McLaurin to the presidency of Clarke Memorial College. He is qualified, full of zeal and knows this part of the State. He writes that the outlook for next session is flattering.

Dr. E. B. Hatcher, head of the

Bible Department in Blue Mountain College, was in Philadelphia last week looking for students. He preached for Pastor Beckett Sunday night, delivering a splendid sermon on Influence. His successor as pastor of Blue Mountain Church has not yet been chosen.

It is reported that Rev. Earle Brooks, wife and baby, of Lake, have been in the hospital for treatment. If true we trust that all are improving before this time.

Pastor Beckett was able to preach for his people the second Sunday for the first time since undergoing a severe operation in the Baptist Hospital, Memphis, some weeks ago. All are rejoiced to have him home again.

The meeting at Neshoba will begin the fourth Sunday in July. Rev. Clyde Breland, pastor at Williamsburg, Ky., will assist his father in the meeting. In a letter he states that the church at Williamstown, Ky., has voted to build a new \$30,000 brick building. They were figuring on an addition when I was there in May.

Pastor E. J. Hill writes me that his health is improved to some extent though he is far from strong yet. He is to preach for Pastor B. E. Phillips in one meeting soon and will possibly do the preaching in two of his own meetings. We trust this good pastor will soon be well again.

Pastor W. W. Spears informs me that the church at Pearl Hill, Leake county, ordained Brother Luther Moore to the ministry the fourth Sunday in June. Brother Moore was for seven years a minister of the Hardshell faith. He will preach for the church at New Harmony, Neshoba county.

FROM OKLAHOMA

May I have a few words through your good paper, if you can spare the room? We look forward every week for the coming of the Record: we are always anxious to get the Baptist news "from home". It does us good to read how our Mississippi brethren stand four square for the whole truth just as it is given to us in the Word of God. As I see it, the time is here when Baptists must take a firm stand without fear or favor for the Truth and Principles of the Word of God that have come down to us through the ages, tried by fire and blood, and have won the victories over Satan unto this day. Rev. 12:11. Brethren, I am afraid there is too much compromising with the devil, even among us preachers in many cases. If I understand anything about the teaching of the Bible, the prophets of old, and the Apostles of the New Testament, and preachers even in later periods of time, taught and preached the Bible, and that means to me that they showed up the evil as well as the good. But somebody says this is a different age, and conditions are different. But I say we have the same unchangeable God, the same Bible, and the same devil to deal with.

God knew when He was inspiring men to write the blessed old Book, what the people of this age would need, as well as He knew what they needed then, and wrote a Book

adaptable to all peoples and all ages. So let's preach and teach the whole Gospel of Christ. Col 1:27-28; 2 Tim. 4:2. Now in conclusion I wish to say that we are still with the Oak Avenue Church. Our work is going nicely. We closed a great meeting the third Sunday in June. We had Rev. E. G. Butler, pastor of the First Baptist Church of Durant, Okla., to do the preaching. He is one of the strongest preachers in the State. He did some of the greatest preaching I have heard in quite a while.

Pastor C. C. Morris and the First Church are beginning a meeting under a big tent on East Main street. A Mr. McCravy of South Carolina is in charge of the music. The pastor is doing the preaching.

J. H. PAGE.

FALLEN ANGELS

In studying God's word, when one finds a passage of scripture hard to understand, two things are very useful to do. Get this now for it will prove very helpful to you:

1st. Prayer and fasting are very essential. Talk with God in secret. Ask Him to show you what you desire to know. And also be temperate in eating.

2nd. Study the mind of the Spirit.

Farmer (proudly showing off his pigs): "And that's the cutest little pig I have. His name is Ink."

Visitor: "How's that?"

Farmer: "Because he is always running out of the pen."

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*When you count your cash,
Remember—*

THE RELIEF and ANNUITY BOARD

—will give you its bond for it, paying you a high rate of interest until your death, at which time it would become the property of the Board, to be used for the aid and benefit of old preachers.

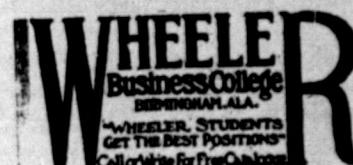
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ANY TOBACCO HABIT

Brother: Pleasant Florida root easily, inexpensively overcomes any form of tobacco habit. Fine for stomach. Just send your address. T. D. Stokes, Mohawk, Florida.—Adv.

GRENADE

As it has been generally understood that our pastor, W. E. Farr, was going to Moorhead July 1st, this is written you to advise our people over the state that we have convinced Brother Farr that his work at Grenada is not finished yet by any means. We are moving along too well to consent to his going at this time. We are just completing a 30 room modern Sunday School building, fully equipped, and have built a nice pastor's home, both of which you have seen. Our congregations are the best we ever had, and additions are made almost weekly to our membership. We know he was not going to Moorhead for any reason other than that he thought the work there was very important and that he should undertake it, as it is not nearly so easy a field of work as he has at Grenada. We hope our brethren at Moorhead will get just the right man there to take up that work and regret we could not consent for them to have Brother Farr at this time; bless them, they are good pickers, but we don't want them to pick "on us" right now. A deacon in a country church told me today that he was so glad we could hold him, as he was doing more for the churches in Grenada county than any man we had ever had at Grenada.

Fraternally yours,

J. B. PERRY,
Church Clerk.

FIFTH AVENUE BAPTIST CHURCH

On Monday night the Fifth Avenue Church, Hattiesburg, closed the best meeting in the history of the church. It was not the best from the standpoint of additions, but for real spiritual power, and getting on a higher plane for doing kingdom work.

The meeting began on Sunday, June 3rd. The pastor preached Sunday and Monday morning. Brother L. C. Gates of First Church, Laurel, came to us Monday evening, preaching twice a day for ten days. Every time holding his congregation to the "Blue Print". Brother W. A. McCord preached one great and very helpful sermon on the third Sunday on "How To Be Saved and To Be Happy". The pastor preached the closing sermon that night. On Monday night we administered the ordinance of baptism.

Professor J. H. Pannell of New Albany, Miss., who was just finishing his work in The Normal College here, led our singing. He did us very fine service.

The results of the meeting that can be told are: Seven received by letter and nine for baptism. The greatest results are the deepening of Christian lives and a greater determination to do more for our Lord. We have been driving away all the year at the idea of a new church building, but could never quite get together on what we wanted to do and therefore had not accomplished very much at it; however, some money had been raised. This meeting put us on our mettle for a new church. The last night of the meeting some white robed gentlemen

marched in and presented to Dr. Gates a letter containing \$100. Gates immediately presented it to the pastor to be applied on the new church building. After a fervent prayer for the gentlemen by Brother Gates, Brother W. A. McLean added \$100 to it. The pastor asked if there were any others who would like to join in this offer. About a dozen hands went up offering to give \$100 on the church.

Brother Gates suggested that the congregation come by the pastor's home Monday evening on the way to the baptizing and leave a token of appreciation. They did as he proposed, and such a pounding as we have not seen in a long time, we received. Gates gave it a big start, by sending a very valuable package of money and other things.

We shall never forget the good done in this meeting, nor the Lord's servant whom He sent this way. We expect to have a church building in this part of the city to meet the needs of the community. We have very little money but a great deal of faith and determination.

Yours in the Master's service,
M. J. DERRICK.

DIGEST OF REPORT OF COMMITTEE ON HOSPITALS

There are now within the bounds of the Southern Baptist Convention a total of 22 Baptist hospitals, with three others under course of construction, and still more definitely projected or planned, according to the annual report of the hospital committee, made to the Convention Saturday afternoon through Dr. F. S. Groner, Dallas, Texas, Chairman. These hospitals have property valued at \$8,578,418.67, and a total bed capacity of 2,823. Two of these hospitals are located at Selma, Alabama, while the locations of the others are at Birmingham, Ala., Pine Bluff and Little Rock, Ark., Atlanta, Ga., Robinson, Ill., Alexandria, La., Jackson, Miss., St. Louis, Winston-Salem, N. C., Clovis, N. M., Muskogee, Miami, and Oklahoma City, Oklahoma, Columbia, S. C., Memphis, Tenn., Houston, Waco, Dallas, Fort Worth, and El Paso, Texas, with one under course of construction at Abilene, Texas, and Lynchburg, Va. Contract has been let for the first unit of a modern hospital at Louisville, Ky. A large sum of money has been raised for the construction of a hospital at San Antonio, Texas, but work on this has not begun as yet. Two hospitals were added to the list during the past year with a bed capacity of 300, and there was an addition for the year of \$500,000 in property valuation, the report shows. A total of fourteen nurses' training schools, with a student body of 837, are maintained in connection with the hospitals, and 151 graduates from these schools were reported last year. On the matter of the New Orleans Hospital and the memorials on that subject referred to this committee, the following report is made:

It will be recalled that this Convention at its Jacksonville session last year instructed the Home Mission Board to erect and maintain a General Hospital in the City of New

Orleans to cost ultimately as much as \$2,000,000. There are two memorials before this Convention touching on the New Orleans hospital matter, one from Maryland and the other from Louisiana. These two memorials, together with a memorial from the Southern Baptist Hospital Association have been referred to this Committee. On the question raised by these two memorials we beg to recommend:

- That a special hospital commission of one member from each state shall be appointed by this Convention and that the erection and administration of the proposed New Orleans Hospital be turned over to this Commission.

- That the Home Mission Board be instructed to contribute \$250,000 toward the first unit of the institution, the construction of which shall commence not earlier than December 1, 1924, and that this amount shall be the limit of the Home Mission Board's responsibility.

- That the Baptists of Louisiana will be expected to contribute not less than \$100,000 toward the first unit.

- That the additional fund necessary to ultimately complete an institution to cost not less than \$2,000,000 shall be provided by this Convention from future campaigns, said funds to be administered by said hospital commission.

- That the title to the New Orleans Hospital shall be held in trust by this commission for the Southern Baptist Convention.

We further recommend that this hospital commission shall make a survey of the hospital situation in the South from a Baptist standpoint, with the view to bringing definite recommendations to this Convention one year hence, in regard to a permanent hospital policy for the future. We recommend that whatever expense the proposed Hospital Commission may incur in course of its work shall be defrayed by our several Baptist hospitals of the South on such pro rata basis as shall be suggested by the commission.

Conclusion—Your Committee feels that this Convention and Southern Baptists generally have every reason for thanksgiving to God for the almost unequalled progress that we have made in our hospital work since we ventured on this line of Christian endeavor less than two decades ago. God's signal blessings have been upon us and we have earnest of larger conquest yet to follow. Let it be understood now and forever that Southern Baptists are definitely committed to a great hospital and benevolent policy, and thus with a symmetrical program we shall go forward to conquer in the name of our great King.

The most striking fact in America today is the remarkable prosperity of that class which was formerly known as "poor people." There is at present a building boom of astonishing proportions and that in spite of the fact that a modest well-built brick house of six rooms costs more than \$10,000 to build in many parts of the country. It has become commonplace for field hands and odd-jobs men to own Ford automobiles.

IN MEMORIAM

William Amos Harris

The Lord visited the home of Brother and Sister Willie Harris and claimed for His own and carried little William Amos Harris to that land of pure delight.

Weep not, loved ones, our darling cannot come back to us, but we can go to him, where there will be no sickness, pain nor sorrow.

William, darling, how we miss you! No one to fill your vacant place, but by the help of our dear Lord we expect to meet you some sweet day.

The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

ONE WHO LOVED HIM.

Fallen Asleep

Claus Valentine, member of Center Hill Baptist Church, age 35; was married to Miss Fannie Thompson, and departed this life June 15th, leaving wife and six children, father, mother, seven sisters and three brothers.

He was a faithful Christian, a devoted father; always true to the cause of Christ, always active in church work.

Although 'tis sad and lonely without him, we are comforted with the sweet assurance that he is at rest and soon we too shall cross the dividing stream and enter that great white city where parting shall be no more.

Cheer up, loved ones; father has gone and left us to wander down life's weary years all alone, without a father here in this sad vale of tears. Yes, he's gone, and how we miss him, miss his tender, watchful care, miss his songs, his words of kindness, miss his sacred, fervent prayers. Was a father ever dearer or more loving, kind and true to God and church and loved ones, kind to every one he knew? How he toiled without fainting in the vineyard of the Lord, always happy and rejoicing, singing praises unto God. Now he's gone, to be with loved ones on that bright and shining shore, where he'll see his dear Redeemer and praise God for ever more.

And now we'll see our father when the storms of life are past, and we gather over yonder safe within the vale at last.

Blessed Savior guide us onward, let us lean upon thy breast, till we reach that peaceful harbor where we'll find eternal rest.

His pastor,

C. S. THORNTON.

Mrs. Kathrine Green Hicks

The sweet spirit of Mrs. Kathrine Green Hicks of Biloxi and Jackson, Miss., left the dust to return to dust, and flew on joyful wings to meet Jesus, Sunday, June 17, 1923.

Her life was a crown of joy to those who knew her, that her faith and trust and consecration should be given to one of earth, and that her influence, like the fragrance of flowers, should be disseminated among people.

Thursday, July 5, 1923

THE BAPTIST RECORD

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Truly, "Her children rise up and call her blessed".

To rear daughters to crown Christian homes with Christian womanhood is a wonderful test of a woman's service for God, and truly the daughters whom I know of this earnest Christian, are truly making homes where the mighty text is lived, "As for me and my household, we will serve the Lord".

Truly could she say in the words of God's poet—

"Fade, fade each earthly joy, Jesus is mine.
Break every tender tie, Jesus is mine.
Farewell mortality, Jesus is mine.
Welcome eternity, Jesus is mine.
Welcome O loved and blest.
Welcome sweet scenes of rest,
Jesus is mine".

Mrs. Hicks' funeral was conducted from the home of her daughter, Mrs. Walter G. Moore, Deer Park street, Jackson, Miss., by Rev. H. M. King of the Second Baptist Church, and the many beautiful flowers testified to the love and esteem of the neighbors and friends. At the close of the funeral one of her daughters, Mrs. Ola Baton, was moved upon by the Holy Spirit to lay her life and family on the altar for special service.

Truly the home of Mrs. Moore will miss the saintly influence of this good woman, and truly the members of this family looked on the visits of Mrs. Hicks as a blessing and benediction, and nothing was left undone that could in any way minister to her comfort and well being.

She has gone home to the many mansions prepared by Jesus for those who believe in Him and serve Him. May we strive to accept her Christ, and so serve Him that we may go to her and live forever, in that City not made with hands, Eternity in the Heavens.

One who considered it a high privilege to be numbered among her friends,

TESSA W. RODDEY.

GARY SEES HOPE IN BIBLE Head of Great Steel Concern Pleads For Christianity

Fresh from a Mediterranean cruise, which took him, among other places, to the shrines of the Holy Land, Elbert H. Gary, chairman of the United States Steel Corporation, pleaded for a greater turning toward the Christian religion as a cure for the world's ills, in his address today, opening the annual meeting of the American Iron and Steel Institute.

Disclaiming any intention to "preach a sermon," Mr. Gary declared religion was "simple, plain business sense."

Pays to Follow Christian Course
"It is in accordance with our instincts and judgment," he said, "as frequently proclaimed, to say that it pays a nation or an individual to follow a Christian course."

Mr. Gary reserved his analysis of conditions in the steel industry for the end of his address, when he asserted, optimistically, that "there is nothing in sight to indicate that there will be a substantial diminu-

tion of the demand for finished steel in this country for the next six months, to say the least."

He warned steel manufacturers, however, not to go above a level that is "fair and reasonable."

Touching on the Ruhr situation, which he declared was unsettling all Europe, he suggested that Secretary Hughes be named as an impartial arbiter to settle the international differences between France and Belgium and Germany.

A Defense of the Bible

Mr. Gary scarcely had started with a description of his foreign tour, when, mentioning the Holy Land, he launched into a vigorous defense of the Bible against its modernist attackers and urged a broader application of Christian principles.

"The moral and religious principles of the Bible, both the Old and New Testaments," he said, "never have been and never can be combat- ed successfully. Since the preservation of history commenced, there never has been anything approaching the Holy Bible as a literary production or a code for a proper and desirable human conduct, or as a foundation for future hopes."

"If any here should believe this is an exaggeration, which is not probable, read again this book and you will be surprised. Visit Palestine in the light of, and under the inspiration of, the Bible. The landmarks of Palestine are as described in the Bible. The more we read and study, the more we must be convinced of the absolute reliability of the Book of books."

Nations Should Take Heed

"One who reads of, or personally witnesses, evidences of the rise and fall of great nations and communities and cities is led to believe that an overruling God determined their destinies. Such nations as the United States, even, or Great Britain, France, Italy, Japan, China, Germany, Austria, Russia, will do well to constantly bear in mind the history of the past and the possibilities of the future. Let him that thinketh he stand take heed, lest he fall."

"We should, if possible, avoid ill-natured controversies, international, national, state, municipal, public, private, political, sectarian, economic or otherwise. They are numerous at present; indeed, they seem to be fashionable. Where, or in whom, is the blame?"

"He that is without sin, let him first cast a stone." Let us diligently search our hearts."

Business Outlook Good

Of conditions in the United States, Mr. Gary said that the present business outlook was good.

"All that is said in the face of very heavy burdens of taxation, unnecessary and unreasonable political and social agitations, precipitated by those who have nothing financial at stake; the unfortunate troubles pending in foreign countries, and the bugbear of politics," he added.

"There has been, of late, apparently a deliberate and persistent attempt to create an impression that there will be in the near future a substantial recession in business activities," he asserted. "Businessmen generally understand this. The

propaganda is inspired by a few short-sighted persons who do not seem to understand that if they could succeed in wrecking the business structure they would be buried in the ruins."

In discussing business conditions, Mr. Gary said the furnaces and mills of iron and steel manufacturers were operating at nearly full capacity, limited and modified only by the lack of sufficient working forces. The producers find it difficult to satisfy the demands of consumers, he said, adding that the unfilled orders of steel manufacturers "are not less than fifteen million or sixteen million tons, and the new bookings and shipments of finished materials each day for the whole industry are 80,000 or 90,000 tons."—Kansas City Times.

REVIVAL SWEEPS STONEWALL

Stonewall has never been stirred by any preacher at any time in the memory of the present generation as she is now being stirred by Dr. W. E. Farr of Grenada, Miss. He speaks with straightforward earnestness, believing with every fiber of his soul the messages he is delivering to the great crowds that are attending every service. The Baptist church here is the largest building in the city, and yet it is impossible to seat the great number of people that attend at nights. To date there has been 83 persons united with the First Baptist church. The meeting will not close for several days.

W. M. Grant of Ocean Springs, R. 2, Bx. 19, writes that he can be had for help in mission work in Lincoln, Franklin and Amite counties by any one wanting help this summer.

Those Egyptian perfumes that lasted 3,000 years must be a better brand than the modern kind that carry 3,000 yards.

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JACKSON, MISSISSIPPI

GET READY FOR THE South Mississippi Assembly

At THE MISSISSIPPI WOMAN'S COLLEGE, HATTIESBURG, MISS.

SUNDAY, JULY 22nd through FRIDAY, JULY 27th.
Complete Courses under TRAINED EXPERTS offered in S. S., B. Y. P. U., and W. M. U. work WITHOUT COST.
Excellent board, and most comfortable lodging with modern conveniences, in the M. W. C. Dormitories \$1.25 to \$1.50 per day.

FACULTY and SPEAKERS: Dr. F. A. Agar, New York City, world-wide known Baptist leader; Dr. W. F. Powell, Pastor First Baptist Church, Nashville, Tenn.; Dr. A. C. Davidson, Livingston, Ala., formerly Pres. Georgetown College; Prof. I. E. Reynolds, director of ASSEMBLY MUSIC, Ft. Worth, Tex.; Alvin Roper, Winona Lake, Ind., nationally known pianist; Mississippi State Forces of S. S., B. Y. P. U., and W. M. U. workers; Experts from other states and boards.

The Assembly Offers the Best.—Come and Bring a Delegation From Your Church

Mississippi Woman's College

The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

THERE ARE NO FINER ARTISTS AND TEACHERS IN THE SOUTH THAN THESE

Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course.

An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

Dormitories are only two stories and the rooms, with the exception of a very few, are for two students. The dormitories are connected by covered ways with the dining hall.

Send for beautiful new catalogue. Reservations are coming in every day for the next session. Send check for \$12.50 as reservation fee and any room not yet taken will be assigned to you.

**J. L. JOHNSON, President
Hattiesburg, Miss.**